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LETTER FROM DR. ANDERSON.

No. 2.

FIRST IMPRESSIONS OF HAWAII.

*Waimea, Hawaii, April 21, 1863.*

*Dear Brethren,*

I WROTE you from the south side of this Island. We are now in one of the northern districts, having completed the circuit of Hawaii and visited the stations of all our brethren. I am strongly impressed with the amount, as well as the success, of the evangelical labor that has been bestowed on this people. We see the results of it everywhere, and in everything. An aged deacon in one of these churches said to me: "Had you come here when you began your correspondence with the missionaries, you would have found us naked; now you see us clothed from head to foot." "And when they began to clothe," remarked a missionary brother, "their fantastic exhibitions frequently disturbed our gravity." There is indeed a great variety of dress now; but the eight or nine large congregations we have seen, since our arrival at Honolulu, considering the general poverty, have seemed to be suitably clothed.

The southern portions of Hawaii are sheltered from the trade-winds by lofty, interior heights, and enjoy a delightful climate, well suited to the growth of coffee, oranges, mangoes, and most of the finer tropical fruits; though even there, just now, the coffee and orange trees are suffering from a blight. Land adapted to cultivation is usually a mile or more back from the sea-shore, and considerably above the ocean level. The more recent volcanic eruptions seem generally to have had their outlets at no great elevation; though there are remarkable exceptions, in the last two from Mauna Loa. Where I am now writing, I can trace, with my eye, the black stream of the last, which was in 1859, from near the summit of this mountain, through

a course of thirty miles to the sea. Mr. Lyons saw the outbreak from his door, and describes the long stream of fire as terribly sublime.

We were hospitably entertained by Mr. Paris at South Kona, and he and his wife accompanied us last Saturday, twelve miles, to Kailua, in North Kona, where was our earliest missionary station in these Islands. All the way we were in full view of the ocean, and the Pacific, as we then beheld it, seemed rightly named; but how different was our experience of it in the rough passage from San Francisco! Kailua was a favorite resort and residence of the old chiefs, and the king has now a summer residence there. But his is the only thriving building. The village, said once to have contained three thousand inhabitants, is but a poor remnant of its former self, standing in the midst of a dark, rough surface of lava. Mr. Thurston has resided here from the first, but is now in California, with Mrs. Thurston, on account of the failure of his health. They have been absent from Kailua a year or more. We occupied their house, situated above the village, where we found much to remind us of those venerable missionaries. Many of the old people, wherever we go, make inquiries after Mr. Bingham, the other pioneer in this mission, whom they speak of with much affection.

Mr. Thurston landed at Kailua, April 12, 1820; and the Sabbath we spent there, being the 12th of April, was of course the forty-third anniversary. It was in some respects our most interesting Sabbath. The people had received notice of our coming; and, at an early hour, they could be seen galloping from all quarters into the town,—for almost every Hawaiian is the owner of a horse or two,—the women riding in the same manner as the men, and quite as fast. The bell on the tower of the old church sent forth as sweet sounds as we had ever heard in our own land. Between the first and second singing, the *lunas*, or leading men of the church, met in Mr. Thurston's study, for consultation on church matters, and prayer. Not far from three-score were present; and when they had completed their business, I was invited in, and received a very cordial welcome. They were a good-looking, well-dressed set of men; not a few were in middle age, and some were younger. Only one remembered the landing of Mr. Thurston, and he was described as a main pillar in the church. It was hopeful to see so many comparatively young men holding so prominent a place.

The meeting-house is a large stone building, directly opposite the King's house. It was erected by John Adams, the well known Governor of Hawaii in the last age, with high galleries and a high pulpit, and is much too long. It now greatly needs repairs and alterations, which would cost so much that it is not clear what ought to be done. On our way to the meeting-house, we found horses tied in every direction; there were hundreds of them. On entering the church, the large congregation rose upon their feet,—a mark of respect wholly unexpected and spontaneous, but which seemed scarcely proper in the house of God. The Lord's Supper was celebrated in the afternoon, by as many as six or seven hundred communicants,—the congregation in the morning having been somewhat over a thousand,—and my own feelings were greatly drawn out, while I dwelt on

the grand object of the Supper as substantially the same with that of the mission we had so long maintained among them ; namely, *to show forth the Lord's death*. I know not that I was ever more conscious of being in fellowship with God's people.

Bidding an affectionate farewell to our missionary friends, we embarked at an early hour on Monday morning, in the steamer Kilauea, for North Kohala, the district under the care of Mr. Bond, where we landed soon after noon. Mr. Bond was in waiting, with horses for myself and daughter, and a friendly foreign neighbor of his was there with a wagon for my wife. We moved rapidly along a good road, but against a strong trade-wind, seven miles, to Mr. Bond's house. Rain kept us in doors during most of the week, but I found useful occupation in conference with Mr. Bond on the various topics of my mission ; especially on the morals of the church members, on which he had written us more freely than any others of our brethren ; and also, on the proposed change in our plan of operations, now that the Islands have become Christianized. Mr. Bond is strong in his belief of the existence of piety among his people. He has as much certainty of meeting many of his church members in heaven, as he can have of anything ; and believes that as large a portion of his church give evidence of piety as is usual in our churches at home. Knowing how anxious he has been, in his letters, to prevent our having exaggerated views of the progress of the work, it was very pleasing to me to hear these favorable opinions. The great sins of these Islands are impurity and intemperance, but he perceives no hesitation in his church to discipline for these sins, "cut where it will." He has never known a case where discipline was not carried through, and by the people themselves. Impurity was so universal among the people in their late heathen condition, and the manners, habits and language became so corrupted by it, that there has not yet been time to form a strong public sentiment and create a sufficiently sensitive conscience in respect to it, even in the church. I called Mr. Bond's attention to Conybeare's description of the Corinthian Church, in his *Life of St. Paul*, and he had no doubt that his church has less evils, and fewer, than there would seem to have been in that noted missionary church of the Apostolic age. He says there has been great progress in the morals of the church during the twenty-two years of his residence in Kohala, and a still greater progress in intelligence. The people are poor, but they take as many as eighty-five copies of the 'Kuakoa,'—a semi-religious newspaper in the native language, published by Mr. Whitney, in Honolulu,—though they pay two dollars a year for it, *in advance*.

The morning of the Sabbath was exceedingly rainy, and Mr. Bond doubted whether many of his people would assemble at the place of worship ; but, to our mutual surprise, the house was well filled, and I have not had a more attentive audience on the Island.

The next day, Mr. Bond accompanied us a part of the way to Waimea, in South Kohala, Mr. Lyons meeting and accompanying us the rest of the way. The distance was nearly thirty miles on the road we took, and led over the mountains of Kohala, to the height of four thousand feet. The

same German friend who had obliged us on our arrival, took my wife in his wagon fifteen miles, as far as the road permitted, and the remainder of the ride she performed on horseback. The North Kohala station was at first on one of these heights, where there is not now an inhabitant; and it was affecting to see the large open country, over most of which there is evidence of former native cultivation, now given over to foreign pasturage, and the former villages nearly all gone. Our descent towards Waimea was chiefly along a horse-path, through a forest. The mission premises are twelve miles from the sea, towards the upper and elevated part of what seemed a vast plain, as we looked upon it from the mountain, but which is really broken into hills and valleys, forming a constant descent towards the sea, at Kowaihae.

A meeting of the native Christians of South Kohala and Hamakua had been called for Wednesday. The rain kept many away, or the neat, cushioned meeting-house would not have contained the multitude. As it was, the house was full. Both the pastor and people had studied how to make the most of the occasion. Two original hymns had been prepared by natives, which were well sung by a large choir; and the meeting of two hours, for variety and enthusiasm, would have met the requirements of the most highly missionary districts in our own country.

My estimate of the work of God in this Island rises, on the whole, as we proceed; though I am increasingly sensible of the difficulties in the way of bringing it to a satisfactory close. It is a serious fact, that the people seem everywhere decreasing in numbers. The Lord be praised for what he has been pleased to do for these poor islanders. We are well, and expect to cross over to the Island of Maui on the 24th.

As ever, most truly yours,

R. ANDERSON.

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### A CAUTION.

At the close of an encouraging notice of financial prospects, in the Herald for July, it was mentioned by way of caution, that the receipts in May, (\$31,645,) were less than they had been during either of several previous months. When this number of the Herald reaches its readers, there will remain but one month, (August,) to complete the Board's financial year. It is therefore the more important now to call attention to the fact that June shows a still farther, and very considerable falling off; the receipts for the month having been but a little over \$24,000. This sum, however, is a very fair advance upon the amount received in the same month of last year, and the prospects of the treasury, it may still be said, are reasonably good. There is much more occasion for gratitude, and cheerful courage, than for alarm; but those who are yet to act, should bear in mind not only this retrograding for the last two months, but another important fact. The receipts in August of last year were *very large*, nearly \$64,000, and that the total amount for the year now about to close may be sufficiently greater than that for last year, the

receipts for the same month must now also be large. The advance thus far has been upon receipts of corresponding portions of the former year, and should there be a falling off, or even no advance, during this last, always important month, it would seriously affect the general result. It is of much importance, therefore, that there should be still exhibited such "riches of liberality," as will carry out the promise of the year thus far. If the churches will remit to the Treasurer, during the month of August, the \$64,000 remitted last year, with an additional sum sufficient to meet the advanced cost of exchange, they may anticipate a report, at the coming anniversary, which will at least show no serious embarrassment.

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### ITEMS OF INTELLIGENCE.

**GREECE.**—Dr. King wrote, May 9, of a terrible outrage in the city recently perpetrated by certain soldiers, and of bands of robbers in Attica, believed to have their seat in Athens, and says: "Scarcely any female now dares go out to walk in the evening, even though accompanied by her husband or brother." He adds: "Some are beginning to see that what Greece needs, above all else, is moral and religious instruction. Some acknowledge that this is the case, and this gives me hope for the future. Never was religious instruction more needed; and God has hindered me from going to visit my native land, perhaps, that I might be here now, and aid in this, so far as he gives me opportunity. My mission in Greece never seemed to me more important than at the present time. I have no doubt that my trials here, and the books I have published, especially those which I wrote in vindication of my religious views, and which have excited so much persecution at various times, have been the means of opening the eyes of many to see the truth."

May 16, he wrote again, that he had just finished printing about a thousand copies of his answer to the Bishop of Carystia, which he hoped might be the means of enlightening many respecting the worship of the Virgin Mary.

**WESTERN TURKEY.**—Dr. Wood writes from Constantinople, May 19, that he had recently returned from attending a meeting of the missionaries to the Bulgarians—our own and those of the Methodist Board—at Eski Zagra, at which "important practical questions relating to the Bulgarian work were fully discussed; several of the brethren, especially the Methodist, were much encouraged; and a very happy influence was exerted on the relations of the two missions to each other and their common work." He regarded the meeting as "well worth its cost." The annual meeting of the Western Turkey mission commenced May 18.

The health of Mr. Riggs, of Constantinople, has been so far improved, by a temporary residence in Egypt, that, in the hope of deriving further benefit, he was, in May, visiting some of the mission stations in Central Turkey, on his way to Diarbekir, to attend the annual meeting of the Eastern Turkey mission. He had the company and assistance of Mr. Walker, of Diarbekir; had, when he wrote, (May 2,) traveled ten days on horseback, and was encouraged as to the effect upon his health. He had visited the stations of Antioch, Aleppo, Aintab and Marash, and hoped to spend a Sabbath at Oorfa.

Mr. Ladd, of Smyrna, mentions, May 6, a recent visit to Aidin, where he spent two Sabbaths, preaching to a few, twenty-two being the largest number present at any service. The little Protestant community there has been

much afflicted by the death of a prominent male member of the church, and by the necessary exclusion of two from church privileges. Yet the state of things is encouraging. The Armenians generally are friendly to the Protestants, and the native pastor and his wife are much respected by all their neighbors—Turks, Greeks and Armenians. The Turks have made an earnest but unsuccessful effort to have the market day,—changed some time since from the Sabbath to Tuesday, through efforts of the missionaries and the Protestants,—changed back again to the Sabbath. Greeks, Armenians and Papists now earnestly co-operated with the Protestants in opposing this movement, and the petition of the Turks was rejected by the Sultan. “This is considered by all as a final triumph, and has raised the Protestants and their pastor very much, in the esteem of the Christians of Aidin.” Mr. Ladd adds: “I must mention, in closing, the fact that the railway to Aidin, being completed for fifty miles, and other facilities for traveling the remaining distance having been arranged, I was able to perform the journey between Smyrna and Aidin in one day, both going and returning; whereas, formerly, almost three days were required to make it. Nearly all the numerous villages and towns on the vast and rich plain of the Meander,—the region that produces the Smyrna figs,—are thus brought as near to Smyrna as Aidin was three years ago; and, as the railway progresses, will be brought still nearer. Thus the railway is bringing a large, and in a missionary point of view, most important tract of country, very near. To some places in it we shall send a helper as soon as we are able.”

CENTRAL TURKEY.—Mr. Riggs, of Constantinople, wrote from Aintab, May 2: “Last Sabbath we spent at Marash, and were greatly interested in what we saw of the Lord’s work there. Mr. Walker and Dr. Pratt preached, and I spoke a few words to that remarkable congregation, all of whom (besides the regular forenoon and afternoon services) assemble expressly for the Sabbath school, at seven o’clock, on Sabbath mornings. It was delightful to see them, old and young, engaged in the study of the Scriptures, with the aid of teachers who have made special and systematic preparation for this exercise during the week. The church consists already of 288 members, and 27 more are propounded for admission at the approaching communion. I was happy to learn that their native preacher, a recent graduate of the Bebek seminary, appears to be making a good beginning of his ministry; and also that a second congregation has been commenced in another part of the city, which already numbers from 200 to 250 attendants.

“You have doubtless been informed, that arrangements have already been made for the ordination of pastors at Antioch, Bitias and Adana, and the installation of one at Tarsus. We rejoice to learn that there seems to be a good prospect of pastors being ordained also soon, perhaps during the summer, at Marash, Oorfa, Killis, Severeke and Adiaman; at all which places licensed preachers are laboring with apparent success. I trust that associations of the pastors and churches will soon be formed, greatly to the benefit of both. This was contemplated, as you are aware, from the beginning, and provision was made for it in the constitution adopted by the individual churches. The main hindrance to its being carried out in practice, is the distance of the churches apart, and the consequent difficulty and expense of the pastors and delegates traveling two, three or four days’ journey, to attend such a meeting.”

MADRAS.—Mr. Winslow, (April 13,) had been quite ill for four months, and physicians had decided that he must go at once to the Neilgherry hills. On the 5th of April he was just able to attend church and administer the Lord’s Supper

and baptism, but not to preach. Two young men were admitted to the church. The members at Chintadrepettah, in their poverty, had contributed something over thirty-four rupees to the American Board.

MADURA.—Mr. Herrick, of Tirumungalum, in a letter dated March 27, mentions the completion, in November last, of the new church building at the station, and says: "Two men and two women have been received to the church on profession since my last report, and nine children have been baptized. Two or three of the congregations under my care have received small additions during the last six months. In others there has been but little change in respect to numbers. The school mentioned in my last letter, which was supported in part by a Zemindar, has been discontinued on account of dissatisfaction on the part of the Zemindar with the teacher. Another school that had been discontinued has been resumed, with prospects of increased usefulness.

"While on a tour in November, the overwhelming intelligence reached me of the death of our brother D. C. Scudder. I was at the time in one of the villages visited by Mr. S., in company with myself, a few months previous, and was much impressed by the effect produced by this intelligence upon the native Christians there. One gray-headed man wept freely as he referred to his visit, and several spoke of his kind words to the children. Nothing could have afforded more striking proof of the loss to the people of this district, and to the cause of missions, occasioned by the death of this young missionary."

Other tours are spoken of, during which various incidents occurred which serve to show that some knowledge of the truth is being diffused in heathen communities, and that there is a growing readiness to listen to the gospel message.

NORTH CHINA.—Mr. Doolittle wrote from Tientsin, February 27, that he expected to start in about a month on his return to his own mission, at Fuh-chau. On the 22d of February, three more converts were baptized at Tientsin, and a church was regularly organized with ten members, eight men and two women. One of the newly baptized is a portrait painter, and has been thrown out of employment because he will not paint on the Sabbath; and his widowed mother will not permit him to live with her, on account of his unwillingness to paint a certain description of pictures to be used in idolatrous worship. The other two are cripples in the poor-house.

Mr. Blodget wrote from Peking, January 29. He had recently returned from Tung Chau, where "the aged man, Lioh, appears to have been busy during the past two months, and to some purpose." Mr. Blodget had been at Tientsin, to attend to a case of church discipline. His personal teacher, Su, had been excommunicated from the church for smuggling opium, and for deception and falsehood. "This province," he writes, "is now in a disturbed condition. Two or three hundred miles from us, on the south-west, a rebel force is in arms."

GABOON.—Mr. Walker writes, that on the 12th of April two young men were received to the communion of the church. One of them, from Cama, he says, "is one of the best scholars in our schools."

CEYLON.—Mr. Spaulding, (April 1,) mentions the admission to the church, in January, of three pupils of the female boarding school. A class of 11 graduated from the school, January 15, ten of whom were church members; and on the 16th of March a new class of 12 was received, to remain five years. They were about twelve years of age, and most of them could read well.

## LETTERS FROM THE MISSIONS.

## Syria Mission.

## BEIRUT.

LETTER FROM MR. H. H. JESSUP, MAY  
7, 1863.

*Encouraging Openings.*

THIS letter will fully sustain the impressions produced by others which have been published of late, from the same field, respecting the decided encouragements now found for effort there, and the urgency of the call for more laborers. Mr. Jessup had "recently returned from a seventeen-days' tour to the northern part of the Syria mission field," and wrote "through a sense of duty, to mention its great and pressing needs." He says:

I have been interested, surprised and encouraged. There is more of readiness to hear, love for the truth, and willingness to suffer persecution for Christ's sake, than I had expected to find. If there were formerly good reasons for occupying Tripoli and Hums, there are now tenfold more.

*Tripoli—Child-like Faith.*

I left Beirut for Tripoli by steamer, Wednesday evening, April 15, arriving at the latter place early the next morning, and spending the day there, preparing for the land journey. I found our native brother *Yanni*, in Tripoli, full of faith, and honoring the gospel in his life and conversation. The simplicity of his faith and trust in God are remarkable. He stated, that since the death of his brother he has been persecuted anew by the enemies of the truth, but that he "went to the Lord, and laid his case before him." "I said to the Lord Jesus,—O Lord, I pray thee do not suffer these enemies of mine to overwhelm me! I do not ask it for my sake, O Lord, but *for thy sake*, to save thy name from being blasphemed among these wicked men; for should they overcome me they would think that thou canst not protect thine

own children. O Lord, care for thine own holy name!" This was said in a tone of ingenuous, child-like simplicity, which it is refreshing to hear in this land of spiritual formality and deadness.

*Bano—The Persecuted Protestant—Interest.*

On Friday I rode to Bano, and pitched my tent at the door of our persecuted brother *Weheby*, of whom I have before written, but whom I had not previously seen. Bano is the largest Greek village in the populous district of Akkar, and is the nominal seat of a Greek Bishop, who, in fact, visits the place once a year, to collect money, and then returns to Beirut to take his ease. *Weheby* belongs to the largest and wealthiest family, (*Beit Ahteeyeh*), the sheik of the village being his own cousin. Our arrival was the signal for a general assembling of the villagers around the tent, and we continued until nearly eleven o'clock at night, discussing the doctrines of the gospel with them. Several of the more prominent men seemed much enlightened, and *Weheby* informed me that they stood by him when the mob rose up to crucify him, and that since then, they have been investigating with him the teachings of Christ, until they are almost persuaded to face the multitude and come out Protestants. One young man, a shopkeeper, who called upon me, had just returned from Beirut with *one hundred Arabic Testaments*, which he told me he had begun to sell without opposition, although the Bishop had forbidden the people to buy Protestant books.

*Patient and Cheerful Endurance.*

The next morning the tent was again thronged, and when I distributed tracts, the rush was so great that I was in danger of being trodden under foot. We-

heby walked about in the crowd, his face beaming with pleasure, telling parents and children about the contents of the tracts they had received, and urging them to read them carefully. I have rarely seen a more benevolent face than his. He looked so cheerful and happy, that one would think him in the enjoyment of every temporal blessing; whereas I learned, after leaving the village, that he was in straits in regard to his daily bread. He was the town butcher, and supplied the surrounding villages with meat, keeping his own accounts and collecting at the end of the year. He has now some four hundred dollars due him, and because he is a Protestant, no one will pay him. At the time when he so narrowly escaped death, the mob entered his house and carried off most of his domestic effects. In addition to this, his creditors show him no mercy and are crowding him to pay, while many have presented fraudulent claims against him, hoping to drive him to desperation, and bring him back to the Greek church.

He accompanied us a short distance on our departure, and I had an opportunity to ask him privately about his circumstances. When I inquired if he was in want, he replied, with a look of cheerful gratitude,—“No, thank the Lord, I have all I need, and the Saviour is very precious to my heart.” I proposed that he should open a school in the village, under our auspices, and in this way earn something for his family while the storm of persecution continues. He replied that the old Greek teacher, Moallim Hanna, had a school, and depended upon it for his daily bread; and should he open one, the old man would be in danger of starving. This disinterestedness is the more striking from the fact that Moallim Hanna was one of his leading persecutors. In answer to further inquiries about his affairs, he said he had only one wish, and that was that his children might grow up in the faith of the gospel; and he requested that one of his sons might be educated at Abeih

seminary. From my conversation with him, and from the testimony of others, I felt more and more, that he is one of God's own chosen.

#### *Sheik Mohammed—Thirst for Instruction.*

On Saturday, at noon, we rode down to the village of *Sheik Mohammed*, where there is a Protestant community of some fifteen families. The people received us with a most cordial welcome. After pitching my tent, at two o'clock, P. M., and until Monday noon, I was surrounded by a crowd of eager listeners. I have not seen in Syria such an evident hungering and thirsting after religious instruction. The people had been long thinking and studying about the religion of Christ, and a multitude of questions had accumulated which they could not readily solve;—with regard to prayer, fasting, the Lord's supper, baptism, the intercession of Christ, and justification by faith. There was no captious objecting, or pompous display of their own knowledge, but an humble inquiring after truth for the truth's sake. They entreated me to obtain for them a religious teacher, to come and live among them. It is now more than two years since a missionary has visited that district, and they need constant instruction. One stationed in Tripoli could easily work this whole region, including Bano; but it is not easy for persons sixty miles away, to visit it oftener than once a year. These villages of Akkar are now the bright spot in the Tripoli field.

#### *Hums.*

Mr. Jessup started for Hums at noon on Monday, reaching there at four o'clock the next day, and stopping with the laborer employed in the place by the Beirut Native Missionary Society. He writes:

I remained in Hums until the following Monday morning, becoming more and more interested every day in the work there. There are fifteen young men, heads of families, registered in the Government office, as Protestants, but

many others are thoroughly enlightened. The large room in which we met was crowded every evening. Many came at that time who feared to come by day, and others sent word that they would be glad to come, but for the fear of injury to themselves and families; as I was to remain but a few days, and my departure would be the signal for new persecution on the part of the enemies of Christ.

It is undoubtedly true that the Protestants in Hums are numbered by hundreds, most of whom only wait the arrival of a missionary to come out openly. There is one class in whom I was not a little interested. The brethren call them "door-keepers," from the fact that they constantly usher others into Protestantism, while they themselves stand without. One of them devotes himself to picking up ignorant and bigoted Greeks, teaching them the gospel until they are sufficiently enlightened, and then sending them to the Protestant brethren; at the same time telling them *not to come near him again*, lest he should be suspected of Protestant views himself. This man told me that his heart was with the Protestants; and said that after he had led a few more to the light, he should himself enter in.

#### *Note-worthy Facts—Zeal for Knowledge.*

There are several features in the present condition of the Protestants in Hums which are worthy of note.

I. Their zeal in procuring religious and other books. They are all poor men, but they all have Bibles, Testaments, and every other religious book published in the Arabic language in Syria,—*all bought with their own money*. They are constantly inquiring for new books, and devour them with the greatest avidity.

II. Their familiarity with the Word of God. Though they have neither commentary nor concordance, and have less than two-thirds of the new transla-

tion of the Bible, there is hardly a passage of Scripture with which they are not as familiar as the majority of Bible-class pupils, and even teachers in America. Every evening they assemble at the house of one of the brethren, for Scripture study and prayer. They love such books as "Pilgrim's Progress," "Imitation of Christ," "Treatise on the Spirit," and "Alexander's Evidences;" and though originally uneducated men, they are more than equal to any of their opponents in religious discussion. But they put the Bible above every other book, and are more familiar with it than with any other. I found it a delightful privilege to preach to such men, and they drank in the teachings of God's Word with the greatest eagerness. I know of no part of our field where a missionary could labor with greater usefulness, and at the same time greater comfort from the fact that he is sowing the seed in receptive hearts, than in this city of Hums.

#### *Benevolence—A Missionary Society.*

III. Their benevolence. Some months since they fitted up a room for public worship, with table, map, chairs and curtain, and placed a box by the door to receive the contributions of the brethren as they pass out. In this way they pay all necessary expenses and help the poor. During my visit, the formation of a missionary society was discussed, and Saturday evening was set apart for that purpose. Prayers were offered, hymns sung, and the 8th chapter of 2 Corinthians read; after which I explained the nature of such societies and their object, and the state of the heathen world. One remarked: "My heart burned when I heard of the cruelty of Hindoo mothers to their children, and I thought I should not dare to meet them at the judgment day, unless I should do something for their salvation." Another said: "Those wretches in the islands of the sea, who eat one another, are worse off than ever we were, and we ought to try to help

them to heaven, if we only knew how to do it." And another remarked: "The Nusairy and Ismaeely villagers, near Hums, are as ignorant of Christ as the Hindoos, and we know many of them, and ought to try to save their souls." Still another said he "had been in the Greek village of Dwair, near Hums, and all the people *denied that Christ is the Son of God*, having grown up among Mohammedans, and though themselves nominally Christians, having never been taught the first principles of Christianity."

Thus, one after another, the brethren remarked and exhorted, until a late hour, when a society was organized and officers elected; and on Monday morning, when I left, they were making out the amount they could afford to give *weekly* for the spread of the gospel. I have since learned that they give a dollar a week, and others still expect to subscribe. Surely I can testify, that "to their power, yea, and beyond their power, they were willing of themselves," and that "their deep poverty abounded unto the riches of their liberality."

### *Need of a Missionary.*

From the time of my arrival in Hums to the hour of my departure, the brethren ceased not to urge upon me their need of an ordained missionary,—a view in which I most heartily concurred. They need a church organization, and the presence and counsel of a missionary for a year or two at least, when, if one can be found, a native pastor might be settled over them. The presence of a missionary now, would no doubt bring out a multitude of the trembling believers from their concealment, and give the sect great strength, and the gospel a mighty impulse among that large population. It is a critical time with the cause there. I came away pained with the thought, that months must elapse before any other missionary can visit them, and that such a body of brethren in Christ must be left without any of

the ordinances of the gospel. They heard of the expected arrival of Dr. Post *next fall*, and said that on his arrival, they would hasten to Beirut and carry him off by force to Hums, before he was sent to another field. Should Dr. Post go there, he must have a colleague, as Hums is too remote and isolated for a single mission family, especially one beginning the missionary life. I entreat you then, if possible, send another laborer with Dr. Post. How can we leave such whitening harvest fields to perish?

May 15.—I have just received letters from the brethren at Sheik Mohammed. After my departure a new persecution arose against them. The Greeks and Papists have united to bring the Protestants back to the Greek church. At first they used flattery and promises, and even offered a bribe of five hundred dollars. All these efforts failing, they resorted to threats, so that now the Protestants do not venture to leave their houses without a watch. Brethren, pray for them, that their faith fail not.

### Nestorian Mission.

LETTER FROM MR. COCHRAN, MARCH 20, 1863.

### *Semi-Annual Meeting of Helpers.*

THE account here given of a meeting of the Nestorian helpers, the topics discussed and the spirit manifested, throws cheering light upon the progress towards a higher condition of the intellectual, social and religious life among that people, which the mission has so manifestly introduced. "The kingdom of heaven is like leaven."

During the last month, our helpers in the Persian section of this mission were again assembled for a semi-annual conference. Fifty-five preachers and helpers, and thirty-nine laymen were enrolled. The meeting was opened with a sermon by Priest Eshoo, one of our oldest and most esteemed helpers. The text assigned him was, 2 Cor. x. 4. The sermon was a happy explication of the

spiritual character of our work, and the sources of its strength; and the weapons of *faith, humility, and perseverance*, which he particularly enforced, happily found a marked exemplification in his own characteristics.

Deacon Isaac, brother of the late patriarch, was chosen for the next preacher. The confession of faith and church directory, which were read and adopted at the autumn meeting, had been printed, and were now more formally adopted and signed by the acting members of the meeting. In the course of the sessions, carefully prepared and very effective papers were read, on the practical topics of benevolence, temperance, Nestorian vagrancy, the opening of the work among Armenians, and the best means of increasing our congregations. Animated, but very harmonious discussions followed the reading of each paper, and a series of judicious and earnest resolutions were adopted, with singular unanimity and cordiality. Narratives of the state of religion and the growth of the work were also given, by helpers from the several districts. The convention was one of unspeakable importance, and full of promise for the evangelization, and also the civil elevation of the people. My limits will allow me only to hint at some of the incidents and transactions of the meetings.

The creed, covenants, &c., which are in fact a full church directory, (the topics of ecclesiastical relations, and ordination, only being omitted from prudential considerations,) was adopted as a manual for our public meetings, and a directory for their members, rather than as an integral part of church organization, either old or new; we wishing to make no reference to either, in these proceedings. To the manual were appended pious resolutions of President Edwards,—prepared years ago, by Mr. Stoddard,—and also the Westminster Catechism, translated by Dr. Perkins since his return; the whole making a volume of considerable prospective use-

fulness. By its adoption, the helpers pledge themselves to receive to their fellowship only those giving credible evidence of piety, and to withhold sealing ordinances from all who do not give such evidence.

A few entertained doubts as to the expediency of enforcing, in such a body, the rule thus referred to; but probably more than nine-tenths were decided in their convictions of its importance, and after considerable discussion, the dissenting ones agreed to conform, in their practice, to the convictions of the majority.

In the observance of this directory, we have all that is essential to a reformed church, with reformed pastors; and possessing the substance, we can afford to dispense with the shadow of new organizations. Possessing the essentials, for the purity and successful growth of those adopting evangelical views, we can well afford to be considered as laboring in the old church, and in the hope of its rejuvenation. The prospect, we believe, was never brighter than at present, for its ultimate evangelization.

#### *Benevolence—Temperance.*

The subject of systematic benevolence was thoroughly and almost enthusiastically discussed. Several quite generous contributions were made on the spur of the occasion, and more could have been easily elicited; but the adoption of measures for the observance of the Scripture rule—to 'lay by in store, on the first day of the week,' was considered of more importance. We trust a considerable sum may be raised the current year, from weekly, penny contributions.

The temperance statistics, among Armenians and Nestorians in Persia, as elicited by our discussions and observations, would hardly confirm the reports of travelers in wine-making countries, in regard to the harmlessness of the pure products of the grape. It

would be difficult, I fancy, to find greater excesses of intemperance, and consequent demoralization, among a whole people, than exist here. *During the wine season, the rule is that the adult males, who can obtain the means for it, are intoxicated daily.* The exceptions are the few brought into our congregations; and it has become painfully evident, that only a vigorous watch will preserve our communicants from the taint of this destructive vice. Several new names were added to existing temperance pledges, including the influential names of Malek Agha Beg and Mar Elia.

#### *Vagrancy.*

On the subject of Nestorian vagrancy,—an evil which the recent high prices and want of employment has augmented,—a telling sermon was preached by Dr. Perkins, after which the nature of the evil, and its available remedies, were very fully discussed. All felt that a healthy moral sentiment was gained on this important subject.

In this connection I may state that efforts were made last year, and will be renewed this, to apprentice a considerable number of young men to the more remunerative trades, from which they have heretofore been debarred, by prejudice or caste. The movement meets with much favor, and we may hope it will prove an important instrumentality for the civil elevation of the people. Our female Bible readers will be instructed also, by the ladies who superintend them, to suggest means for enlarging the range of industrial pursuits.

#### *Effort for Those Without.*

But probably the most needed and beneficial, as well as the most enthusiastic discussion of the meeting, was in respect to efforts for increasing attendance on religious services.

The paper read by Br. Saiad, of Wozerawa, was imbued with an earnest, evangelical spirit, and was highly sug-

gestive. A lively conference followed, as long as the time would permit, though probably half who desired it failed to get the floor. The aged and venerable pastor of Dizza Takka, Priest Joseph, after a strong plea for faithfulness in the discharge of this duty, added, with tearful eyes, a solemn vow to renewed consecration to this work during the remainder of his days. The idea that each is a pastor to the impenitent outside of his congregation, as well as to those comprising it,—to his whole village in fact,—was prominently urged.

The services were closed with the celebration of the Lord's supper. Greater harmony and more of the divine unction have never appeared in our general gatherings. We were straitened for time, in our two days' assembly; and in view of the great importance of these spiritual feasts, we felt much in sympathy with the Jews in Hezekiah's day, who "took counsel to keep other seven days."

#### *The Mountain Work—Armenians.*

Mr. Shedd is making a pedestrian tour over the Gawar snows. He will have a fatiguing journey, but the visitation is highly important. Reports are favorable respecting the general opening and progress of the mountain work.

Mr. Rhea has just returned from a week's visit to the plain of Salmas. The Armenian field, both in Salmas and Oroomiah, seems to be now fairly opened. It will prove a needed outlet to Nestorian evangelism, as well as, in its progress, a positive contribution to gospel force in the land. The opening, however, will doubtless not be rapid.

#### *Seminaries—Religious Interest.*

The female seminary has been dismissed on account of the impaired health of Miss Rice, who will doubtless need considerable rest to insure recovery. The lower classes of the male seminary are dispersed. A large and

very promising theological class will graduate the current month. An interesting state of religious feeling has existed in both seminaries, which has resulted, we doubt not, in the conversion of several; but is prized not the least, for its influence upon these candidates for the holy office, and for posts of influence in the church.

Some of our village congregations have been greatly increased and strengthened, and a number of hopeful conversions have occurred. Geog Tapa, which for some time past has been considerably tried with the disorderly walk of several communicants, is now in a very promising condition. Its Sabbath school numbers two hundred, and its congregation more than four hundred. Increased prayer and labor for the conversion of souls, and the edification of the body of Christ, are apparent.

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LETTER FROM MR. RHEA, APRIL 30, 1863.

THE following extracts, mostly of a cheering character, will be read with interest. Of the oppression, famine and poverty now so trying among the Nestorians, but little is written, and, to prevent queryings and possible misapprehension, it may not be amiss to mention here, that such painful statements upon this subject as have been sent by missionaries to their associates now in the United States, which may well awaken deepest sympathy and call forth effort to afford relief, have in no case, as yet, been made in letters to the Missionary House. The mention of many listeners to preaching, conversions, decidedly hopeful appearances among Armenians, and the interesting class of theological graduates, show that labors are not in vain, and encourage to hopeful and prayerful effort. In other portions of his letter, Mr. Rhea speaks of the recent removal of one Governor, "brought to Oroomiah by the bribes of the khans, and of course ready to do their bidding," and the appointment of another, from whom not much of good is to be expected; of a recent visit by a khan, "the most powerful of the Oroomiah nobles," to the Nestorian [mission] schools at Geog Tapa, with which he expressed "great gratification," ordering his steward to distribute grain among the poor children, and

presents to the teachers; and of more activity of late by Papists, among the Armenians of Salmas and the Nestorians of Oroomiah. Their number, especially that of the nuns, has increased, yet they make few proselytes.

*Encouragement.*

We have had much to encourage us during the past winter, contrasted with the previous one. Perhaps we never had a larger number of intelligent and interested listeners to the gospel; and it is a question whether, outside of the seminaries, the number of conversions have been less than in any previous year. In several villages, some of the most hardened men have been awakened and we hope converted. But we have a great outlay of men and means, and the results seem to me unsatisfactory. The soul not saved is lost. When the grand end of the Christian ministry is to bring men home to Christ, no amount of enlightenment can compensate for the fewness of saving conversions. Are we not too apt to comfort ourselves in a general, indefinite progress; whereas, until we see men pressing into the kingdom of God, our posture ought to be that of humiliation.

*Vagrancy, Poverty and Oppression.*

The most appalling hindrance to the gospel among the Nestorians is vagrancy. It is noiselessly creeping into the church, and poisoning the fountain of its life. We hope the gospel, pungently preached here, and the vigilance of the Russian Government, whose soil affords the grand arena for this vagrancy, will cause a reaction and finally break up the system. One of the most common expressions now to be heard in the mouths of Mussulmans is, "Our country is in ruins." Enormous extortions, prodigality, locusts, famine prices, and grain monopoly by wealthy and covetous khans, have done this work, and the country is really in a sad state. The great khan of the province has been hoarding his grain, while hundreds are in deep want. But

the weevil has been as busy in destroying, as the khan in building air-castles of accumulated wealth, and his grain goes begging in the market, at two dollars a load lower than the price current.

#### *Schools.—Armenians.*

We have had but very few schools this winter—too few for the best interests of our work—but in the few that have been kept up, the children have done unusually well.

I spent a week recently in Salmas, and visited eight of the principal villages. We have three Nestorian preachers on that plain, and one Nestorian female, teaching an Armenian school of girls. Priest Verda labors for Nestorians mainly, in the village of Oola, Deacon Joseph for Armenians in the town of Salmas, and Deacon Khoshaba in Sawoor. The principal items of interest are the following. (1.) Priest Verda has been encouraged in his work in Oola. The soil is peculiarly hard, but he has had an unusually large number of interested hearers of the word. (2.) The increased interest of the Armenians in the Scriptures has been shown by their having purchased a number of Bibles during the last winter. (3.) From frequent conversations with several Armenian merchants of the plain, who are really the heads of the people and give shape to public sentiment, I was much surprised to find them evangelical men, eschewing the errors and superstitions of their church, which they acknowledge to be held and practiced by the great mass of their people. Consequently it is difficult to believe, that in laboring to save Armenians, we shall encounter that fierce and bitter hostility which has been so painfully exhibited in many parts of Turkey. The very kind feelings cherished by these men towards American missionaries in Persia, with whom they have had a general acquaintance for thirty years, confirms this belief; though we cannot say confidently, that ecclesiastical jealousy may not at times over-

power this lay-evangelical influence, and temporarily hinder the work.

We have two evangelists, well qualified for the work, laboring mostly for the Armenians of Oroomiah. They are generally well received wherever they go, and are doing an important work. In this connection I will mention the case of Hohannes, a young Armenian, who having heard of our mission from one of the pious servants who went on with Mr. Cobb, joined him this side of Erzroom, and came to Oroomiah. He has been with us since last fall, and has studied with great diligence all winter. He is fully enlightened, indulges a hope that he is a Christian, and has been very faithful in conversing with Armenians who have occasionally visited our guest department. Last Sabbath, some six young Armenians came to our Sabbath school, and requested that Hohannes should teach them to read. They are mechanics, and unable to read during the week, but I noticed that when a Saint's-day occurred—and they occur very frequently in the Armenian church—they were in Hohannes' room, diligently plying their books. They have shown their real interest by *buying* their spelling books. We trust that Hohannes may yet render important assistance in our Armenian department.

#### *Theological Class.*

A very interesting examination of the graduating theological class has just closed. The young men acquitted themselves well. They were examined in English, Natural Philosophy, Astronomy, Exegesis, Pastoral Theology and Homiletics. They had original addresses well prepared, and for the most part finely delivered. The sermons which they presented were very creditable. A peculiar interest attaches to these young men, as they now take leave of their alma mater, and go forth to villages on the plain, and to their distant mountain valleys, most of them, we trust, to labor directly for the salvation of souls.

Some of them are men of much promise.

### Madura Mission.—India.

LETTER FROM MR. RENDALL, FEBRUARY 11, 1863.

#### *Efforts of a Romish Priest.*

REFERRING to efforts of a Romish priest at Madura to draw the people to his church, Mr. Rendall writes :

You are aware that during 1862 a severe famine prevailed in this district, occasioning much suffering among the poor. Many of the weavers throughout our district, suffer also from the high price of cotton. The few weavers in my congregations have all left their work and engaged in other employments. Under these trials, the people have been invited by the Romish priest to join him, and secure a pittance for their support. His plan is to receive converts at his residence, and feed them for a time. He has them instructed in a few prayers, soon baptizes them, and puts around their necks a medal of the Virgin, and of Saint Anthony. This is all done within two months, and the parties are dismissed to take care of themselves, while others are received in their places. Many heathen have thus been led to profess Romanism for the time, the only object being to obtain daily food. In this way one poor family in Madura, from my people, and several families of weavers from an adjacent station, were entrapped some time ago. I wrote you respecting a convert in Sholavanthan, and of the great satisfaction I had in noticing the progress he made in knowledge before his baptism. This man, I am sorry to say, was also led away, the priest promising him a situation. He is the only member of the church who has left us, from this station.

#### *Increased Effort in the Villages.*

Efforts of the priest to injure the native pastor of the Protestant church are also spoken of, and then, turning to his own work,

our brother refers to the small increase in his village congregations during the year 1862, and says :

In December, after looking at the facts as collected for our annual report, I called the attention of the catechists to the field committed to our care. There were over 400 villages, some of them quite large, in which there was not a single Christian. I proposed that we undertake to visit all these villages in the year 1863, and preach the gospel, and leave some tracts and portions of Scripture in each. I was pleased to see how much interest all manifested in the proposal, and how ready they were to undertake the work. Each catechist was told to make a list of the villages within five miles of his place of residence, and as the work of visitation was great, they were requested to commence in January. At the meeting with them in that month, I found that over sixty villages, near by, had already been visited. We shall not be able to visit so many hereafter, in any one month. I strongly hope that the Lord will smile upon this effort, and that he will permit us to carry it out, and thus bear witness for the truth before the masses of this heathen people.

#### *Sabbath Congregations and School.*

Since the annual report was prepared, two men have been received to the church at Keelamattur. Our Sabbath congregation in Madura continues to increase. The people come from all parts of the city, and although there are but few Christians in any one locality, when all meet, a good congregation is secured. For a long time, the afternoon service was very poorly attended. To excite interest, Mr. Chester established a Sabbath school, to take the place of the former service, which promises great usefulness. From one hundred and twenty to one hundred and forty attend regularly, and the interest is increasing. I trust that this effort will prove a great blessing to the station.

# Ceylon Mission.

## REPORT FOR THE YEAR 1862.

IN reporting their work for the last year, the brethren of the Ceylon mission first acknowledge gratefully the goodness of God, in having so far preserved health that none of their number have been laid aside from active labor, and in having permitted the return to the field, in October, of three who had been absent,—Mr. and Mrs. Howland and Dr. Green,—accompanied by Mrs. Green, a new laborer. Mr. Howland went at once to his former station, Batticotta. Mr. Bates has removed to Chavagacherry. Dr. and Mrs. Green were assigned to South Manepy, and were scarcely settled in their new home

when they narrowly escaped being killed, by the falling in of the roof of their bed-room, during a severe storm. The Doctor had just left his bed, and standing in the doorway was protected. Mrs. G. was buried in the ruins, but was removed from the mass of broken timbers and tiles without serious injury.

## The Churches.

The number of churches is ten, the same as last year. Four,—those at Valany, Caradive, Chavagacherry and Navaly—are under the care of native pastors. The whole number of members at the close of the year was four less than at the beginning, but some have been received since the present year came in. The following table presents the more important statistics:

CHURCHES.	Rec. on profession during the year.	Received on certificate.	Dismissed to other churches.	Excommunicated.	Died.	Suspended in 1862.	Number now under suspension.	Communicants, Dec. 31, 1862.			Contributions.
								Men.	Women.	Total.	
Batticotta, . . . .	6	2	.	.	2	4	13	70	43	113	44 7 10
Valany, . . . . .	1	.	1	.	1	1	3	6	8	14	1 4 8 $\frac{1}{2}$
Caradive, . . . . .	.	.	1	.	.	.	3	13	4	17	12 8
Panditeripo, . . . .	1	.	2	3	1	3	6	16	15	31	6 12 7 $\frac{1}{2}$
Tillipally, . . . . .	1	1	2	2	.	1	2	18	18	36	4 18 2 $\frac{1}{2}$
Oodoopitty, . . . . .	2	2	2	2	.	.	1	14	5	19	6 14 10
Chavagacherry, . . . .	5	1	.	.	1	1	2	19	20	39	7 17 4
Odooville, . . . . .	.	.	2	3	.	.	2	44	75	119	18 7 18 $\frac{3}{4}$
Manepy, . . . . .	.	.	.	.	1	2	5	19	11	30	18 3 6 $\frac{1}{2}$
Navaly, . . . . .	1	.	.	.	1	1	1	14	17	31	9 4 8 $\frac{1}{2}$
Total, . . . . .	17	6	10	10	7	13	36	233	216	449	116 3 6 $\frac{7}{8}$

A few extracts may be given from the reports of different churches. The pastor at Batticotta remarks:

Many members have given the missionary great satisfaction, in the readiness and earnestness with which they have entered upon plans for the development and instruction of the church, and the spread of light among the people. God is yearly increasing the ability of the church for usefulness, and it has been my wish, so far as it could be done with safety, to devolve responsibility upon its members, and to lead each one to feel that he has a personal duty to perform in connection with Christ's kingdom in the world. Those members have given least satisfaction who [by

reason of absence] are beyond the reach of our influence as a church. By such the Bible, the Sabbath and prayer come gradually to be neglected, in too many cases, and it is not strange that they fall into sin.

Respecting Caradive it is said:

The little church has been in a distracted state. The disaffection and consequent suspension of some of the members, and the absence of their pastor during the latter half of the year, has had a disheartening effect. The pastor, Mr. Cornelius, having become much straitened in his pecuniary circumstances, felt it necessary to do something to help himself, and was absent for this purpose.

Of Oodoopitty the missionary reports :

Although the church numbers the same at the close as at the beginning of the year, it has been strengthened by the cutting off of two unworthy members and the admission of two new and active ones. Those cut off reside in a distant part of the Island, and have, as we are credibly informed, for some time past walked openly as heathens, in entire neglect of their covenant vows. The two new members are young men, who were educated in the Vernacular Training School of the Church Missionary Society, at Copay, and are now successfully engaged in teaching schools in connection with this station.

The members of the church have been united and harmonious in their efforts for the good of the people around us, and have manifested a commendable zeal in their labor. We think we see some signs of progress in the right direction among the people. These are sometimes manifested in opposition to the truth, showing that the conscience is disturbed; but in some persons there seems to be a real desire to know and receive the gospel message.

The missionary in charge at Oodooville, says:

As reported in October, the state of our church has been one of disquiet, for the year, in consequence of difficulties beyond our control. These have led some of our leading members to take sides. The enemy has sown tares in our field, which must grow until the harvest, unless time and Bible truth, with the grace of God, may root them out.

#### *Benevolence.*

The contributions reported were for various objects,—the Native Evangelical Society, (£45 13s. 2d.), Education, (£24 5s. 6d.), Places of Worship, (£15 2s. 10d.), the American Board, (£8 2s. 6d.), Support of the Gospel, Jaffna Bible Society, Jaffna Tract Society, Monthly Concert, and for the poor. The whole amount is a little less than was given in 1861, but the report says:

When we consider the state of the country, the increased expenses of living, and the fact that many of those who give are in the main dependent upon their salaries, which have not been increased in proportion to the increased expense of the necessaries of life, we have occasion to rejoice that there has not been a greater falling off. Still we feel, that with a higher standard of action, there is in the church ability to do even more than has yet been done.

#### *Religious Services—Congregations.*

A table is given showing the number of places connected with the different stations at which stated religious services are held, (in all 36,) the number of services Sabbath morning, (22,) Sabbath afternoon, (25,) and on week-days, (7;) and the average attendance. The whole average number at all the meetings has been, Sabbath morning, 1,523; Sabbath afternoon, 763; week-days, 152; evenings, 268. The report says:

From this it appears, that at the regular services each week, over 2,000 persons hear the gospel message. More than two-thirds of these are children; and a large proportion of adults who attend the Sabbath morning services, are members of our churches and those connected with us. The weekly meetings in the villages away from the stations, and the evening meetings, are mostly composed of adult heathens. In these ways many have heard repeatedly the words of truth, and have been warned to flee from the wrath to come. At most of the places where services are held on Sabbath morning, the children meet in a Sabbath school for an hour or more before the service. At Batticotta the school is held in the afternoon, and is attended by many of the adults, male and female.

The monthly concert is kept up at all the stations, and a collection is taken on the occasion. At the stations where there is a missionary family, a female prayer-meeting is generally held once a week, conducted by the wife of the missionary. To these meetings the

mothers bring their younger children once a month, to recite portions of Scripture which they have learned during the month. On the first week in January, meetings were held each day at nearly all the stations, and at some, both morning and evening. They were well attended generally, by the members of the churches, but there was no special interest awakened, as in the previous year.

### Native Helpers.

There are four native pastors and two licensed preachers. Seventeen catechists were employed during the year, most of whom are reported as "actually engaged in making known the gospel to the people in the villages where they live," and as manifesting a commendable zeal in efforts for the salvation of their countrymen. They are thus, though not regularly licensed as such, really preachers of the gospel.

### Vernacular Village Schools.

STATIONS.	No. of schools supported by the mission.	No. of schools supported by other means.	Teachers.				Total of pupils.		Readers.		Baptized children.	
			Male.	Female.	Church members.	Not church members.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
Batticotta, . . . .	6	5	11	1	11	1	270	60	119	12	11	13
Panditeripo, . . . .	3	1	4	.	1	3	96	22	46	3	4	9
Tillipally, . . . .	4	2	5	1	6	.	102	47	60	10	7	4
Oodoopitty, . . . .	4	3	4	3	7	.	195	65	89	10	3	6
Chavagacherry, . . . .	5	1	6	.	5	1	161	32	48	9	11	9
Oodooille, . . . .	5	3	5	3	8	.	161	166	86	58	16	25
Manepy, . . . .	3	2	4	1	3	2	80	70	38	11	4	15
Valany, . . . .	.	3	3	.	3	.	65	.	15	.	3	.
Total, . . . .	30	20	42	9	44	7	1,130	462	501	113	59	81

The above schedule shows the number of schools which are directly under our superintendence, and the number of pupils. The statistics were taken from the examiner's report for December. Three of the schools were in operation only a part of the year. Mr. Cosly has been employed as a school examiner, and has visited and examined all the schools once a month. The missionary committee, Mr. Sanders, has examined them only once. The whole number of schools reported is 50. Of these, 30, [in which there were 786 boys and 284 girls,] were sustained by mission funds, eight mostly by tuition collected in the boys' schools, two by a female education fund—one-third of the expenses being collected from the people—three by the Native Evangelical Society, and seven by other means. The whole number of pupils reported in December, was 1,088 boys and 462 girls; in all, 1,550. The schedule reports 32 more boys, in a school at Batticotta, which is not included in the examiner's

report. Of the 1,550, there were present at the examination in December, 755 boys and 304 girls.

The examiner was directed to ascertain how many of the different classes of the people were represented among the pupils, and the following was the result: Christian children, 140; Brahmins, 6; farmers, 1,227; artisans, 78; lower classes, 121. Six of the schools contain over fifty scholars each, fifteen have between 30 and 50, and in twenty-nine the number is less than 30. One has only 16, all the others number over 18. The committee remarks, that there seems to be evidence of interest and application to study on the part of the pupils, as a whole. Though there is still room for improvement, it is his impression that there has been a healthful advance, both in numbers and scholarship.

Referring to the report of last year, it appears that there has been an increase of 19 in the number of schools; though perhaps in that report only those supported by the mission are specified. The

increase in scholars above the number reported in 1861, is 752 boys and 184 girls.

### *Female Boarding School—Training School.*

At the close of the year, there were 44 pupils in the boarding school at Oodooville. The 10 in the first class were all members of the church, but only three others of the pupils were members. A class of 8, all church members, completed their course in January. In the Theological and Training School, there were 21 pupils at the close of the year. The report states:

The committee examined this school twice, and reported favorably of the progress of the pupils. A missionary present at the last examination reports: "The students manifested a familiarity with the subjects studied, and a readiness in communicating their knowledge, which were gratifying. In such studies as Algebra, Trigonometry, Astronomy, and Moral Science, the text books of which have been recently translated, the very terms of scientific truth thus introduced,—and sounding so strangely in a language long the medium of falsehood in every shape,—seemed in themselves to have an inspiring influence upon the pupils, while the truths embodied cannot fail to make a deep and abiding impression.

"In Geography, the deficiency in text books appeared to have exerted a favorable influence, from the necessity thereby created for thorough drilling upon the maps, and for reference to passing events with a description of their various localities. There was an evident familiarity with the different parts of the world, of a highly practical character,—just what is needed.

"The Bible recitations were satisfactory and thorough, the pupils being evidently quite familiar with Bible truth and history. The study of the Divine Word had apparently had its legitimate influence, in enlarging and elevating their minds; and it is hoped that the majority of the members of the school

have experienced its transforming power upon their hearts."

### *English Schools.*

Respecting independent English schools it is reported, that there were 170 boys in the Batticotta high school at the close of the year, a rival school, which was commenced in the early part of the year, having been merged in the high school in November. Government makes an annual grant to this school of £100. "The teachers and pupils form an important part of the congregation at Batticotta on the Sabbath, and of the Sabbath school. Three of the teachers were members of the church committee, and one of them was superintendent of the Sabbath school during the year. The teachers have taken an active part in the benevolent and other operations of the church, and the influence is good upon themselves and the community."

There are three English schools at Manepy, mostly sustained by the people, with about 200 pupils; not far from 100 of whom attend the Sabbath school and the Sabbath morning service, at the station and Naval. There is also an English school at Chavagacherry, with about 20 pupils, and one at Tillipally, both sustained by the people.

### *Printing—Colportage—Conclusion.*

The number of pages printed during the year is reported as 818,400. The circulation of the *Morning Star*, at the close of the year, was 657 copies. The distribution of books from the depository was as follows: religious books in Tamil, 2,018; school and medical books, 1,998; cards and maps, 30; English and Tamil school books, 270; portions of Scripture and Bibles, 2,363; total, 6,679.

The committee on Bible colportage say: "It appears that during the year 10,573 houses were visited by three Bible colporters, [supported by the Jaffna and the British and Foreign Bible Societies,] and 32,664 people were addressed, individually or in groups, upon the excellencies and claims of the Word of God. We have much reason to hope that the seed thus sown will not be lost, but will in due time bring forth fruit to the praise of the Divine Author of the Bible."

Beside the above, two mission colporters have been employed, one at Batticotta and one at Chavagacherry, for

the distribution of books by sale, and to aid in collecting subscriptions for the Morning Star, in places distant from our stations. They have sold 341 portions of Scripture. In addition to these sales, about 400 portions have been distributed without price, for use in Sabbath and day schools. The total number of Scripture portions scattered among the people within the year was over 2,000, and the number of tracts distributed was 8,767.

By these various agencies, light and knowledge are being spread abroad among the people, a spirit of inquiry is awakened in some minds, and many are led to cherish doubts concerning the system of idolatry which their fathers practiced, with a desire to find a better way and walk therein. Though we cannot speak of great progress in our work, of large numbers turning to the Lord and multitudes inquiring what they must do to be saved, yet we feel assured that there is a steady onward progress, and that the Word of God is doing its appointed work in the hearts of many around us.

#### BATTICOTTA.

LETTER FROM MR. HOWLAND, APRIL 6, 1863.

AFTER spending near five years in the United States for the recovery of his health, which was much enfeebled, Mr. Howland returned last season, to the mission field in which he had previously labored for ten years. He reached Ceylon in the autumn, so that when this letter was written he had been again upon the ground for about six months. His experience, therefore, at home and abroad, the circumstances under which he writes, and the maturity of his judgment, serve to give increased interest and value to those portions of his communication in which he notices the progress of the mission work and the present religious condition of the people. Other portions, in which he is permitted to speak of special religious interest and the hopeful conversion of souls, will deepen the impression that there is much ground for encouragement, and reason for fervent and hopeful prayer.

#### *Religious Aspect of the Field.*

In coming back to the scene of my former labors, I find my interest in the work here by no means diminished. The field, as a whole, was brought before me by the numerous visitors, both Christian and heathen, who came from day to day to welcome us on our return. I thus received an impression of the progress of the work which was encouraging, and at the same time a view of the pressing necessity of earnest, faithful labor. This was impressed upon me even more forcibly in going through the villages of my own station. In some few places, it seems as though there were, in almost every house, some bonds of sympathy which might be the means of drawing the inmates to Christ. Here I meet one who has studied in our seminary, but who now stands as a heathen, though probably with no confidence in the religion he appears to profess. There is one who, in the village school, once read the Bible and prayed, and seemed almost like a true Christian. In the next house, one who studied in the Oodooville female boarding school has been given in marriage by her parents among the heathen. She has her Bible in her chest, but dares not read it. She says she sometimes prays, but is compelled to go to heathen temples, and to rub the sacred ashes on her forehead. In another house I find a man who was a member of the church, but has been excommunicated. He began his downward course, perhaps, by yielding to the pressure of relatives and marrying a heathen wife, and in this connection has been carried away by the strong current of heathenism. But he will tell you that he has no confidence in any way of salvation except through Christ. I come home with the thought, "What a work for the Spirit of God!" and cannot but cry, "O Lord, how long?" There may be found, in many of these villages, one or more, and sometimes a little company, who do not bow the knee to Baal. They

are a light amid the surrounding darkness, shining feebly perhaps, but still shining. These little gatherings are growing in strength and numbers, and form the material, we trust, for future churches.

Thus these great masses of heathenism are permeated by the truth, and we may hope that, ere long, from the thousands in these villages, they may come "as clouds and as doves to their windows." Jaffna, on the map, looks like a small place, and Batticotta is not to be found, yet there are more than 30,000 heathen connected with this little station. The missionary is welcome at every house, almost without exception, and nearly every where finds those ready to listen; and the fact that so many have heard so much of the truth, makes the necessity all the more pressing for greater effort to bring it home to their hearts and consciences. The call and the opportunity for rejection has been given, and the hardening process has already commenced. The gospel is already becoming a savor of death unto death. It is this state of things which brings a weight of responsibility, and a feeling of necessity for labor, almost crushing.

#### *Week of Prayer—Religious Interest.*

At the commencement of the year, we observed the week of prayer at the station. Three prayer-meetings were held each day,—at sunrise, both at the station and out-stations, as also at four o'clock in the afternoon, with a general meeting at the church, at ten o'clock in the morning. On Monday there was manifest a sense of sin among Christians, and a readiness to confess, which I felt could only be the work of the Spirit. I sat and listened, astonished yet grateful. This humble confession of sin continued on the following days, although the subjects appointed for each day were brought forward for special prayer. Whatever subject was introduced, the minds of those present seemed to turn

to their own sins and deficiencies, with a desire to unburden their hearts to God, and to one another. Fearing that sympathy might have its influence, and that some might be moved by that alone, I endeavored cautiously to say what might tend to check any such tendency. The result convinced me, still more fully, that the Spirit was indeed with us.

#### *Anxious Inquirers—Pupils.*

As was to be expected, there soon began to be those among the impenitent who were anxious for the salvation of their souls. They were principally pupils of the English school at the station. The members of the training school were mostly absent for vacation. Some, who had but recently been among the proud scoffers, were now seeking Christ as their only Saviour, spoke openly of their great sinfulness, and asked the prayers of others in their behalf. Many came to my room, to talk with me about their souls. They would come singly, or in companies of two, three or more. At the close of the interview with one company, another would be waiting at the door; and sometimes one after another would come till late in the evening, and I would retire weary yet rejoicing. There was no excitement, but there was evidently a powerful influence at work, such as we do not often have the privilege of witnessing. The interest continued for several weeks, and then was somewhat interrupted by the vacation of the schools, and the diversion of attention connected with the season of the annual harvest.

#### *Temptations.*

A part of those who hoped they had found Christ were exposed to peculiar temptations among their heathen relatives during vacation, and we have cause for gratitude that any of them were kept from yielding. Their tuition, and in the case of some, their board also, is paid by heathen parents or relatives, and the threat of taking them out of

the school was one calculated to have great power over them. As the pupils had no connection with the mission, their interest was a mystery to heathen parents, who are accustomed to give the Christians but little credit for sincerity. The mother of one of the boys, meeting the principal of the English school, said: "How is this? Here is a boy who has no connection with the mission, and is not studying for any such purpose. He goes to school and pays his tuition, for the purpose of studying English; yet he comes home and talks to me without fear about religious matters, and at night goes away and for a long time preaches on, mumbling all alone to himself. As principal of the school, is it not your duty to interfere and put a stop to such things?"

These boys are like sheep amid wolves, and we are constantly anxious for them. I have missed one of them from the Sabbath services recently, and have endeavored to see him. To-day he came. He said his uncle, a Romanist, in whose family he resides, told him that if he insisted on coming to meeting he must leave his house. His parents are both dead, and this uncle supports him, paying his tuition in the school. He said he did not compel him to go to the Roman Catholic service, and that he continued to read the Bible and to pray. Last week the father of one of the boys, who lives about seven miles distant, sent for his son and his orphan nephew, whom he supports in the school, to come home and attend a heathen festival. They deferred going, though one or two messengers came for them. At length, when Friday evening came, they thought it best to go, as they usually do so at that time, there being no school on Saturday. They said they thought the father would be satisfied if they went home, and would not compel them to go to the temple. They returned this morning to the school and I saw them this evening. They state that they were obliged to go to the temple, but

did not rub the sacred ashes or worship the god, but remained about half an hour and then returned home. We wish they might have strength to stand up firmly for Jesus. It is a comfort that he knows those who are his, and will keep them from falling. I will perhaps give some particulars hereafter, of one or two cases of conversion of young men not connected with the school.

#### *Additions—State of the Church.*

Last Sabbath was our communion season. Five individuals were received to the church. Two of them are pupils in the training school, one is a member of the English school, one a member of Dr. Green's medical class, (the two latter are children of Christian parents,) and one a female from among the heathen. One of those from the training school has suffered considerable persecution from his heathen relatives.

There is much in the state of the church here to cause anxiety. Its numbers have increased, and the members are advancing in wealth and influence. There is a consequent feeling of independence, which, when connected with a right spirit, is a matter of encouragement. But pride and worldliness have too much influence, and we sometimes fear that another idolatry, in the shape of covetousness, is taking the place of the old. The heathen community have but little confidence in the sincerity of the Christians,—from various causes for which they are not wholly to blame,—and they have too little confidence in, and too little sympathy with, one another.

I ought to say, however, that I have a higher estimate of the piety of the native church members than I had previous to my visit to America. The standard here is, I think, as high as it is there, when we consider the difference of circumstances. They have made progress during my absence, in a more perfect organization, in assuming responsibility in the care of places of worship and the collection and distribution of charitable con-

tributions, and in other respects. In this connection, the institution of an annual Thanksgiving is a pleasing feature. It is held at the close of the harvest, and all bring in more or less as a thank-offering to the Lord. It was held this year on the 25th of March. The whole amount contributed was about thirty dollars. Last year about forty-five dollars were collected. Some of the crops have been injured by rain this season, and from other causes money is just now scarce.

On this Thanksgiving day, a society was organized among the baptized children and youth, for their mutual improvement, each member of which contributes something monthly, to be devoted to useful objects. Mr. Howland mentions increased interest in the Sabbath school, the average attendance at which is about 150, including adult members of the church. One of the teachers of the English school at Batticotta is the Superintendent, and "the school is conducted with much efficiency." "There are also Sabbath schools at the out-stations, and those near by all come together once in two months, for a Sabbath school concert. There is an annual meeting at the close of the year."

### Zulu Mission.—South Africa.

#### UMVOTI.

LETTER FROM MR. ALDIN GROUT,  
JANUARY 13, 1863.

THIS letter is characteristic, and the following extracts from it are suggestive of many pleasant thoughts. To hear of a Zulu church not only joining in "the world's prayer-meeting," with so much interest, but voluntarily coming forward with the offer of more than \$300 a year towards the support of a new missionary, to relieve one who has so far worn himself out in their service, encourages the hope that, ere long, we may see greater things than these.

#### *The World's Concert of Prayer.*

That part of the world's prayer-meeting, in January, 1863, which was conducted at Umvoti, closed, as I suppose other similar meetings did, last Sabbath. On the Sabbath commencing the week, I preached on the dispensation of the

Spirit, the people having had a prayer-meeting at sunrise,—a morning meeting which has been kept up, so far as I know, without a single omission, for more than two years. During the week, I attended a meeting each day, an hour and a half, commencing at four o'clock in the afternoon,—always offering a short prayer myself and making a few remarks, to give shape to the meeting, which, being thus opened, was left to the people to conduct, by prayer or brief remarks, just as their own feelings should dictate. And during all those days, there was not a single instance of stagnation of feeling, the whole time being filled up, usually by a few remarks and a prayer by the same individual; and just as soon as one was seated another rose. In several instances, two jumped up at the same time.

On the closing day, (Sabbath, the 11th,) we had our communion, and I am sure we have never before had so full a table. A few were kept away by sickness, or caring for the sick. It was a softening, solemn time. My heart was like water within me, the whole time; yet I kept possession of myself, so as to be able to go on with the services. It was certainly true of me, and I am sure I may say that *we* felt ourselves in the deepest sympathy with one another, with all Christ's church on earth, and with the whole world. There seemed to be groaning and travailing in pain, (I should say, rather, *pleasure*,) desiring that all men, everywhere, might repent and be saved. It was that kind of feeling which makes us believe that men elsewhere feel as we do,—desiring the same thing.

Each year makes these meetings better and better, and I hope this annual concert is now permanently established;—that at least once in a year, all evangelical Christendom may, in the deepest sympathy and at the same time, and for the same purpose, be low in the dust before God; being thus, as one grand

censer, from which God shall receive pure incense, and an acceptable offering.

*A Colleague Wanted—Liberality of the People.*

I am unable to do half that should be done at Umvoti, and in attempting to do all I can, or rather in attempting to do what should not be left undone, I am prematurely running down. Two days ago, one of our people put a paper into my hands, containing pledges to the amount of £65 10s. a year, towards pay-

ing the salary of a new young missionary, if I could get one to come and settle with me. It contains pledges from five of our people offering £10, equal to \$48.80 each. The same individuals are also among those who are giving the largest sums for the erection of our new chapel. Do people at home, who have been Christians longer, and who earn and possess more money, pay more liberally for good objects? Could I get for them the right sort of a man, I think they would soon pay all his salary.

## PROCEEDINGS OF OTHER SOCIETIES.

### LONDON MISSIONARY SOCIETY.

THE sixty-ninth anniversary meeting of this Society was held on Thursday, May 14, at Exeter Hall, the room being "densely crowded," and sacramental services were attended the next day, at twelve different chapels. Only two missionaries and three wives of missionaries were reported as having died during the year. Five brethren had been compelled, by ill health, to retire from the service, and seven new missionaries had been sent abroad. From the Report read at the meeting, a few extracts are presented here:

The following is the Financial Statement for the year:

#### INCOME, 1862-63.

##### *For Ordinary Purposes.*

Subscriptions, donations, and collections,	s.	d.
Legacies,	3,903	6 0
Fund for widows and orphans, and superannuated missionaries,	2,879	0 11
Australia and foreign auxiliaries,	1,281	19 4
Dividends,	1,035	10 11
	£52,170	16 7

##### *For Special Objects.*

For the extension of missions in India,	£833	10 5
For the extension of missions in China,	1,006	19 3
For the support and extension of the Madagascar mission,	2,377	14 4
For the erection of memorial churches in Madagascar,	8,680	4 2
Contributions at missionary stations,	16,850	8 11
Total,	£81,924	13 8

#### EXPENDITURE.

Payments by the Treasurer,	£62,966	5 9
Raised and appropriated at the mission stations,	15,735	17 9
	£78,702	3 6

From the foregoing statement, if compared with that of last year, it will be seen that the several items in the ordinary income of the Society fall below those of 1861-62. Subscriptions, donations and collections are less by £3,404 5s. 11d., and legacies, (always variable,) by £2,037 5s. 6d. The fund for widows and orphans, and superannuated missionaries, is also £485 2s. less than last year; and the receipts from Australia and foreign auxiliaries fall short by £1,051 6s. 6d. But, on the other hand, the contributions from the missionary stations exceed those of 1861-62, by £1,787 10s. 5d. For the erection of memorial churches in Madagascar, there have been received £8,680 4s. 2d.; making the total receipts for the year £81,924 13s. 8d., which exceed those of last year by £2,348 8s. 6d.

It is with more regret than surprise, that the Directors have thus to report that the ordinary receipts of the Society, exclusive of legacies, have fallen short of those of the preceding year by £5,000. But in presenting a deficiency, the Society suffers in common with all kindred institutions, and, it is almost superfluous to remark, from a common cause. That great and wide-spread calamity which has befallen our industrious countrymen in the manufacturing districts of the North, has awakened the deepest sympathy of the nation, and presented irresistible claims on the liberality of all classes.

The number of the Society's missionaries now actually in the field, exclusive of those about to leave England, is one hundred and seventy. They are divided among the several spheres of the Society's operations, as follows:—In Polynesia, twenty-eight; West Indies, twenty-one; South Africa, thirty-eight; China, seventeen; India, sixty; and Madagascar, six.

## POLYNESIA.

Among the various fields of modern missionary enterprise, none have demanded from the church more heroic proofs of courage, faith, and patience, than the Isles of the Pacific; but from no other sphere have her toils and sacrifices been rewarded with brighter and purer gems to adorn the diadem of the Redeemer. In no section of our globe does human nature stand forth so hideous and so hateful—controlled by passions more ferocious and loathsome; and yet, from the savages, the murderers, and cannibals of Polynesia, thousands who have entered heaven, and thousands more bound heavenward, are blending their hearts and voices in the grateful and triumphant song: “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion, forever and ever. Amen.”

From all those islands in which the earlier efforts of the Society were made, the Missionary Ship on her last voyage returned with good tidings. The very vestiges of idolatry have passed into oblivion, intestine wars have ceased, and the islander who aforesaid never walked abroad without the weapons of attack and defense, now sits beneath his vine and his fig tree, none making him afraid. The Word of God in the language of the people is revered and loved; the Sabbath is hallowed; congregations crowd the sanctuaries; and the churches, walking in the fear of the Lord and the comfort of the Holy Ghost, are multiplied.

In those Islands of Western Polynesia, in which our missionaries entered upon their labors more recently, the measure of success, though limited, already exceeds the expectations of the laborers, while it opens before them prospects of wide extent and richest promise.

The last Report contained a deeply interesting narrative of the blessed change in the spirit and character of the natives of SAVAGE ISLAND, effected by God through the agency of *Samoan Evangelists*, who had, at the peril of their lives, conveyed to the barbarous people the glad tidings of the gospel. An encouraging letter was also inserted from the Rev. W. G. Lawes, the first European missionary who had settled on those distant shores. A second communication has since been received from our brother, confirming, and more than confirming, his first impressions.

“The more we see and know of the people,” writes Mr. Lawes, “the more we are convinced that God has been working mightily in their midst. That they were distinguished in former times for their savage cruelty there can be no doubt, and that they are now no less distinguished for

their zeal in the cause of God is equally evident.

“Terrible, indeed, must they have looked, with their long hair held between their teeth, their eyes starting from their sockets, and their hands full of spears and clubs. The weapons with which they carried on their wars were a club in one hand, a bundle of ten spears under the arm, and a bag of large stones round the neck. They were continually at war among themselves. Of the young men in my teachers’ class, many have stained their hands in blood, and all have witnessed scenes of bloodshed and cruelty.

“But, thank God, the darkness has in great part passed away, and the glorious light of the gospel has shone in many hearts. The overthrow of heathenism has been complete. When we came, seven or eight only were heathens; but these have since renounced heathenism, and there is not now a professed heathen on the island.

“This work has been accomplished chiefly by the agency of Samoan teachers. Surely, ‘God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.’”

The progress of the Society’s Polynesian missions supplies the clearest and most impressive evidence, both of the necessity of native agents, and the value of their labors. They are the intrepid and fearless pioneers of the white teacher, facing dangers which to him would prove fatal, and preparing the blood-thirsty heathen savage to give him welcome and honor as the messenger of Christ. But, on the other hand, the European agent is no less essential in carrying out the great enterprise, by selecting for the work of the ministry converts of tried Christian character and mental capacity, and by placing them under such a course of mental and moral training, combined with biblical and theological study, as is requisite to qualify them to become pastors and teachers of the native churches, and missionaries of Christ to the unenlightened heathen. The friends of the Society will therefore be gratified with the number of native students in the several Institutions in Eastern Polynesia:

On the Island of Tahaa, (Society Group,) under the superintendence of Rev. J. L. Green,	26	Students.
On the Island of Rarotonga, (Hervey Group,) under the superintendence of Rev. E. R. W. Krause,	19	“
On the Island of Upolu, (Samoan Group,) under the superintendence of Rev. H. Nisbet,	88	“
Total,	133	

Twelve of the students in the Institution at Tahaa are natives of Tahiti, who will, on the completion of their course, return to that island and become ministers and evangelists among their *Protestant* countrymen; and the value of such a provision for the Tahitian churches cannot be over-estimated.

#### INDIA.

Although the difficulties in the diffusion of the gospel in India perhaps exceed those of any other Pagan land, yet many formidable obstructions to missionary labor existing in former times have well-nigh passed away. Native congregations will assemble and listen attentively to the word of life, not only from the lips of a European Sahib, but when spoken by one of themselves who has forsaken the gods of his country, and embraced the new faith. If questions are asked, it is rather in the spirit of inquiry than objection; and when some haughty Brahmin, who seeks to silence the Christian teacher, is himself silenced, the people rejoice at his defeat. Among thousands and tens of thousands of the different nations of India, not only are the doctrines and facts of Christianity to a great extent understood, but its infinite superiority to every Hindoo system is admitted; and, while they still adhere to the gods of their forefathers, and observe the customs of their people, they look forward to the day when the idols of India shall be utterly abolished, and the triumphs of Christianity become universal.

It is a most encouraging fact that, by the power of divine grace, the additions to the Indian churches are *annually increasing*; and among the converts of the last year are several cases equally striking and instructive. The natives who embrace the gospel are not wholly restricted to the poor and the outcast, but men of respectability and good social position, and Brahmins—the haughty priests of India—are brought in lowly and grateful adoration to embrace the Lord Jesus as their Saviour.

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#### CHURCH MISSIONARY SOCIETY.

##### *Deliverance of Abeokuta.*

IN November last, when Abeokuta, its missionaries and native Christians, were in circumstances of great danger, from the determination of the king of Dahomey to destroy the place, the English Church Missionary Society issued a call for special prayer, that the threatened evil might be averted. Prayer seems to have been heard and answered. A marvelous deliverance has been granted.

*Evangelical Christendom*, for June, contains the following statement of the case.

The threatened invasion of Abeokuta has been averted, and the infant church has been delivered when its peril seemed most imminent. The King of Dahomey, it may be remembered, declared to Commodore Wilmot, that he had bound himself by an oath to avenge the defeat of his father in 1851 before Abeokuta, and that for twelve years preparations had been made for this expedition. The Dahomians formed a large camp within sight of Abeokuta, on rising ground, at the distance of six or seven miles, which occupied two miles by its front. The King of Dahomey was in the camp, and for sixteen days an attack was hourly expected, by day or by night. Suddenly the Dahomians decamped, without firing a shot, and leaving their huts standing to cover their retreat. They had destroyed four small towns, and took some prisoners, whom they barbarously mutilated and scalped, in order to carry away their skulls as trophies. The Rev. G. F. Buhler writes:

“One evening a false alarm was spread that the Dahomians were approaching; it was after nine o'clock. Every fighting man ran to the wall. But how many secret prayers were offered up at that time the Lord alone knows. That evening I overheard one of the women of my congregation praying with a fervency which touched me almost to tears. I could not help thinking, if only this one prayer were offered up, Jesus would not refuse a gracious hearing. The following is almost the literal translation: ‘O Lord Jesus, lift up thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up thine holy arm and deliver us from the cruel Dahomians. O Lord Jesus, remember what they have done to thy saints in Ishagga, how much innocent blood they shed. O Lord, Lord, deliver us, that we may not fall into their hands. Thou hast sent thy messengers to us with thy holy Word; we trust in thee, O Lord, our God; do not forsake us. Thou hast delivered thy people Israel from the hand of Pharaoh, and hast overthrown his army; thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed thy holy name. Do also remember us, O Lord; remember thy Church, remember thy servants, remember our children. O Lord God, deliver us, for thy dear Son’s sake. Amen.’ Most of these sentences were repeated twice or thrice, as is the case when prayers are offered up in an agony. I sat in a quiet, dark place, many hundreds of warriors passing along without observing me; but I overheard several saying aloud, ‘God will deliver us.’ I consider the retreat of the Dahomians as one of the greatest victories the

Church of God has obtained by prayer. The King of Dahomey has not come into this city, nor has he shot an arrow here, nor has he come before it with shields, nor has he cast a bank against it; by the way

that he came by the same has he returned, and has not entered into this city. There is great rejoicing among all the people; and many heathens acknowledge that it is the arm of the Lord."

## MISCELLANIES.

### SORGHUM IN CHINA.

#### *Reply to Inquiries.*

Some months since, a letter was received at the Missionary House, from a gentleman in Illinois, in which he inquired whether valuable information might not be obtained from the missionaries in China respecting the cultivation of Sorghum, and the method of manufacturing sugar from it; stating that the Sorghum sugar produced in this country was believed to be "identical with the China sugar found in the California market." This, it was supposed, must be produced in China in considerable quantities, while in our Western States, though much syrup is made from the Sorghum, very little sugar, as yet, had been produced. There was thought to be some undiscovered secret in regard to climate, the nature of the soil, the fertilizing agents employed, the time of cutting the plant, or the treatment of the juice in manufacturing, which prevented the success desired by so many. A copy of the letter was transmitted to the missionaries at Canton, and in reply Mr. Bonney sends the following communication from H. F. Hance, Esq., British Vice Consul, for several years, at Whampoa, respecting whom Mr. B. remarks: "I venture to say, that no European or American resident in the South of China, is better acquainted with the native grains, grasses, plants, herbs and flowers, than Mr. Hance. He has made diligent and thorough examination of them all, as a scientific botanist, and has published an octavo volume descriptive of their nature, qualities, habits, &c."

*British Vice Consulate, Whampoa,  
March 13, 1863.*

My Dear Mr. Bonney,—

I received your letter this morning. The whole matter respecting the Chinese "Sorghum," and the interest it has re-

cently created in the Western States, reposes on a manifest delusion,—viz., that it is the source of the sugar which is imported into California and elsewhere. Now, every one here knows that the sugar grown here is procured from the true *cane*. The plant which produces it is a species (or perhaps variety) known by the name of *Saccharum Sinense*,—whilst the common cane is *Saccharum officinale*. The Chinese plant was introduced into British India in 1796, and according to Roxburgh, (*Flora Indica*, ed. Wallick, vol. ii. p. 245, Serampore, 1820,) is vastly superior to the common kind usually grown there, (it may now have been superseded,) as it resists the attacks of white ants and jackals, from the hardness of its stem, bears drought better, produces a profitable crop even to the third year, and is said, moreover, to yield a much richer juice. Now, when it is once understood that it is a *cane* which yields Chinese sugar, there is of course nothing astonishing in the growers being able to export it profitably to California, any more than there is in your being able to supply us in England with sugar, cotton and rice. But, so long as your correspondent imagines we all drink *Sorghum sugar* in our tea here, I can quite understand his being anxious to know why the Chinese can export it profitably, while, as he says, "There are but few among us who have been able to produce even small quantities of it."

With respect to *Sorghum* itself, it is simply a kind of *millet*—*Sorghum oppinale*. The common millet must be known to you,—different varieties being commonly grown in the Western States, under the names of "Guinea Corn," and "Broom Corn." The "sugar millet, the plant your correspondent refers to, is the *Sorghum Saccharatum*, which is very nearly allied to the common kind. There is apparently a wide-spread notion that it is a *new* grain, but so far is this from being the case, that most of the works on the flora of the South of Europe mention it. The name shows that the plant has long been known to yield sugar, but this is a property shared by other grasses, for example, the immature stalks of maize. I am not aware that this grass is grown much here, in the South; but near Shanghai, I believe sugar is made from it, and grain was, I believe, sent to France some

years ago by Mons. de Montigny; and, as is the case too often, a good deal of talk occurred in the papers about it. But the French have so frequently, of late years, introduced plants of one kind and another with a great flourish of trumpets,—and yet it is within every one's experience that within the last thirty years scarcely an introduced root, or grain, or herb, has taken any prominent place in agriculture,—that I attach no importance to this fact. Some time back I was applied to for information in behalf of the Austrian Government, who were anxious to introduce *fresh* grain from China, because, as I was given to understand, the plant had degenerated in the South of Europe. It is only right for me to state that I am not anything of an agriculturist, practically or theoretically, but I believe it a pure delusion, to imagine that this grass ever can be cultivated as a competitor with the sugar-cane. Prof. Esenbach says that the grain is less esteemed than that of *Sorghum bicolor*, another common millet. I have no doubt it would (and indeed does) answer excellently as a *fodder grass*, its saccharine matter rendering it of course very fattening, but that is quite another thing.

Mr. Bonney sends also the following statement from S. Wells Williams, LL. D., for nearly thirty years a resident in China, and well versed in its natural productions: "So far as I know, the Chinese make no sugar from *Sorghum*. They probably don't know, at the North of China, that sugar exists in its juice. The seeds are extensively used there for making spirits, such as, in the Southern parts of the Empire, are made from rice. The stalks are used for fuel, roofs, walls, fences and other things. The leaves furnish cattle with fodder of a nourishing nature. I do not think the Chinese extract sugar from it anywhere in the Empire."

The information thus furnished is probably very different from what was expected, but not less important. If an end which many are striving to attain by costly experiments cannot be attained, it is certainly desirable that this should be known.

#### EMBARKATION.

Rev. NATHAN L. LORD, M. D., and Mrs. LAURA W. LORD, formerly of the Ceylon mission, sailed from Boston, with two children, July 1, in the North Atlantic, Capt. Briard, for Madras, to join the Madura mission.

## DONATIONS.

RECEIVED IN JUNE.

### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Alfred, Cong. ch. and so.	31 54
Brunswick, B. C.	2 00
Freeport, Mrs. C. Hobart, 10; Mrs.	
E. F. Harrington, 5; Mrs. E. G.	
Nye, 5; Mrs. S. L. Belcher, 5;	
m. c. 10;	35 00
Harrison, Cong. ch. and so.	4 50
Minot, Cong. ch. and so.	30 00
North Yarmouth, La. asso.	23 86
Pownal, J. L.	10 86
Yarmouth, 1st cong. ch. and so.	
wh. with other dona. cons. GILES	
LORING and SAMUEL BUCKNAM	
H. M. 80,25; m. c. 28,10; La.	
Benev. Asso. 31,45;	139 80—277 56
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch.	22 50
Weld, Cong. ch. and so.	8 93
Wilton, do.	16 00—47 43
Kennebec co. Conf. of chs.	
Cong. ch. and so.	12 00
Lincoln co. Aux. So.	
Alna, Cong. ch. and so.	9 00
Boothbay, 1st do.	10 00
New Castle, 2d cong. ch. and so.	9 25
Wiscasset, Rev. J. G. Merrill,	1 00—29 25
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, A student, 1; C. 15;	16 00
Brewer, 1st cong. ch. and so.	23 00
Garland, Cong. ch. and so.	17 35—56 35
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Biddeford, 2d cong. ch. and so.	31 00
Kennebunk, do.	182 40
Sanford, Cong. ch. and so.	6 00—219 40
	641 99

Castine, Samuel Adams, 50; cong.	
ch. and so. 20; m. c. 15,88; ladies'	
miss. asso. 40,13;	126 01
Norridgewock, Cong. ch. m. c.	13 00
Solon, M. Bodwell,	3 00
Sumner, Cong. ch. and so.	12 00—154 01
	796 00

### NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Alstead, Rev. D. Sawyer, 2; 1st	
ch. and so. 2,08;	4 08
Sullivan, Ch. and so.	8 25
Swanzy, do.	9 48
Keene, do. m. c.	14 48—36 29
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Francestown, Joseph Kingsbury,	50 00
Manchester, Franklin st. ch.	65 60—115 60
Rockingham co. Conf. of chs. F. Grant, Tr.	
Atkinson, Cong. ch. and so.	48 05
Hampstead, Friends, for premium,	22 00
Rye, Cong. ch. and so.	14 50
Stratham, do.	18 07—102 62
Strafford Conf. of chs. E. J. Lane, Tr.	
Laconia, Cong. ch. and so.	43 10
No. Wolfborough, Mrs. C. E. Mer-	
rill,	2 00
Sanbornton, Cong. ch. and so.	30 67—75 77
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Cornish, Cong. ch. la. asso.	10 72
	341 00

### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Ripton, S. E. Everett,	11 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, L. H. Delano,	200 00
St. Johnsbury, 2d cong. ch. and so.	62 06—262 06
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Calv. cong. ch. 19,03;	
Luther Clark, to cons. Miss C.	
L. GALLAGHER, of Bloomfield,	
N. J. an H. M. 100;	119 03
No. Underhill, Cong. ch. and so.	18 00—137 03

Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Bradford, Cong. ch. and so.	61 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. m. c.	11 00
West Charleston, Cong. ch. and so.	20 00—31 00
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Cong. ch. wh. with prev. dona. cons. Rev. WILLIAM J. HARRIS and Mrs. MARY HARRIS H. M.	81 14
Castleton, Cong. ch. and so.	125 00
Poultney, do. m. c.	15 69—221 83
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Royalton, Mrs. WEALTHY SKINNER, wh. with prev. dona. cons. herself an H. M.	50 00
Windsor, Mrs. S. C. HAWLEY, to cons. herself an H. M.	100 00—150 00
	873 92

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Chatham, Cong. ch. and so.	20 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Lenox, A friend,	1 00
Williamstown, Williams Coll. m. c.	17 00—18 00
Boston, (of wh. fr. a friend, to cons. JANE S. PEET, of Bristol, Conn., an H. M. 50; a friend, 550; do. 3;)	1,962 50
Essex co.	
Andover, Chapel ch.	71 00
Lynn, Tower Hill chapel, m. c.	8 00
Salem, Crombie st. ch. and so.	352 48
Topsfield, Cong. ch. and so. a bal.	3 75—435 23
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, 1st ch. and so.	99 45
Newbury, do.	42 00—141 45
Essex co. South Aux. So. C. M. Richardson, Tr.	
Hamilton, 1st cong. ch. and so.	30 00
Rockport, An aged widow, 20; 1st cong. ch. and so. to cons. WILLIAM POOLE an H. M. 100;	120 00
Salem, South so. 400.60; m. c. 20.36; T. Cloutman, 1;	421 96—571 96
Franklin co. Aux. So. L. Merriam, Tr.	
Charlemont, Cong. ch. m. c.	15 85
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Springfield, C. M.	500 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, Coll. ch. 233.55; m. c. 3.80;	237 35
Chesterfield, Richard Clark,	5 00
Northampton, Cong. ch. 27; m. c. 224.32;	251 32
So. Hadley Falls, 1st cong. ch. and so. by Rev. R. Knight, pastor,	20 00
Westhampton, Cong. ch. and so.	32 28—545 95
Middlesex co.	
Cambridge, Shepard ch. and so.	300 00
Cambridgeport, A friend, to cons. Rev. W. W. PARKER an H. M.	66 00
Charlestown, Winthrop ch. and so.	1,557 50
East Cambridge, Evan. ch. and so.	10 65
Medford, Mystic ch. and so. to cons. BAXTER E. PERRY an H. M.	140 65
Newton Centre, Cong. ch. and so.	59 30
North Chelmsford, A friend,	5 00
Somerville, do.	20 00
Wilmington, Cong. church and so. 157.90; la. miss. asso. 33.50; m. c. 28.57; to cons. Mrs. SUSAN H. POOLE and Mrs. ELIZA PARKER H. M.	219 97-2,379 07
Middlesex Union Conf.	
Lancaster, A friend,	5 00
Norfolk co.	
Foxboro', Daniels Carpenter, to cons. Mrs. A. G. DICKINSON an H. M. 100; cong. church and so. 39.50;	139 50
Medway, Village ch.	85 22
Roxbury, Eliot ch. and so. gent. asso. 217; la. asso. 193; m. c. 11.66; Vine st. ch. and so. m. c. 37.26;	458 92
West Roxbury, So. evan. ch. m. c.	60 32—743 96

Palestine Miss. So. E. Alden, Tr.	
Abington, East par. gent. and la. 100; m. c. 25;	125 00
Braintree, South ch. m. c.	40 00
Bridgewater, Trin. cong. ch. and so. m. c.	15 00
Hanover, 1st par. J. Freeman, 2;	
2d par. gent. and la. 16;	18 00
Hingham, Evan. so. gent. and la. 11 10	
No. Bridgewater, Porter so. gent. and la. (of wh. with prev. dona. to cons. Rev. SAMUEL H. LEE, EARL STURTEVANT, SIMEON PACKARD, ELBRIDGE H. PACKARD and GEORGE H. CUSHMAN H. M. 254.67;) South par. gent. and la. 68; 1st par. gent. and la. 27.13;	349 80
Randolph, 1st par. gent. 160.25; la. 43.72; m. c. 56.83; 2d par. gent. 20.05; ladies, 22.80; m. c. 11.15; Winthrop church and so. gent. 50.10; ladies, 38.35; m. c. 78.86;	482 11
Weymouth, 2d par. (South) 33.75; Union so. 35;	68 75
Weymouth and Braintree Union so.	50 00
	1,159 76
Less exp. print. sermon for 1862,	25 00-1,134 76
Worcester co. Central Asso. W. R. Hooper, Tr.	85 76
Worcester co. South, W. C. Capron, Tr.	
Milford, 1st cong. ch. to cons. Rev. ALFRED A. ELLSWORTH an H. M.	50 00
Millbury, 2d cong. ch. and so.	150 00—200 00
	8,753 49
Chelsea, Winnisimmet ch. and so. m. c. 21.76; (also 27.27; ack. last month as from Winthrop ch. and so.) Broadway ch. and so. m. c. 31.22;	52 98
	8,812 47
Legacies.—Athol, Mrs. A. M. Wood,	50 00
Holliston, Lydia Burnap, by John Fiske, Ex'r, (prev. rec'd, 278;)	30 00
Webster, Ruth Twiss, by William P. Marble, Ex'r, (prev. rec'd, 3,690;)	692 82—772 82
	9,585 29

## CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greenwich, 2d cong. ch. m. c.	18 69
Southport, Cong. ch. coll. (of wh. from Francis D. Perry, 100;)	177 73
Stamford, A disciple, 10; 1st pres. ch. 127.31;	137 31—333 73
Hartford co. Aux. So. A. G. Hammond, Agent.	
East Windsor, 1st cong. ch.	37 19
Hartford, A female friend, 100;	
Centre ch. m. c. 7.92;	107 92
Portland, Central Cong. ch. and so.	25 00
Wethersfield, A friend,	5 00—175 11
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Harwinton,	10 00
Litchfield, 1st Eccle. so.	50 74
Sharon, Cong. ch. and so.	16 95
Washington, Div. on broken bank notes, 21c.; sales of pamphlets, 2.90;	3 11
Winchester Centre,	5 00—85 80
Middlesex Asso. J. Marvin, Tr.	
East Haddam, Cong. ch. and so. m. c.	17 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Davenport ch. m. c. 4.53;	
North ch. Miss Nancy Atwater, to cons. Rev. WM. W. ATWATER, of Prospect, an H. M. 50; m. c. 4.50; Yale Coll. ch. m. c. 4.50; gent. miss. asso. 11; united m. c. 15.87;	90 40
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.	
East Lyme, Cong. ch. and so.	20 00
Jewett City, Cong. ch. and so. wh. with prev. dona. cons. JOHN R. TRACY an H. M.	60 29

Norwich, 1st cong. ch. m. c. 5,65;	
2d cong. ch. m. c. 2,33;	7 98
Preston, Cong. ch. and so.	46 00—134 27
Tolland co. Aux. So. E. B. Preston, Tr.	
Willington, Rev. and Mrs. Chas. Bentley,	18 00
Windham co. Aux. So. G. Danielson, Tr.	
Eastford, Cong. ch.	14 00

	868 31
Connecticut, A friend,	50 00
	918 31

Legacies.—East Hartford, Mrs. H. Bigelow, by A. G. Hammond, (prev. received, 3,913,15,)	515 00
	1,433 31

## RHODE ISLAND.

Central Falls, Cong. ch. m. c. to cons.	
Rev. STEWART SHELTON an H. M. 59 77	
Portsmouth Grove, U. S. Gen. Hospital, by Rev. George Washburn,	9 29—69 06

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Aurora, Pres. ch. m. c.	50 00
Hopewell, Pres. ch.	2 60—52 60
Buffalo and vic. H. Stillman, Agent.	
Buffalo, 1st pres. church m. c. 44,82; a friend, 5;	49 82
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Geneva, A subscriber,	8 00
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Clinton av. cong. ch. in part, which with prev. dona. cons. OLIVER STELLE, HAVILAH MOWRAY, Mrs. LUCY HUTCHINGS, Mrs. MARY ANN ANDRUS, Mrs. MARY ELLEN OAKLEY, Mrs. SOPHRONIA PRINCE, Mrs. MARGARET WEIR, and Mrs. LOUISA DUGGAN of Brooklyn, and Mrs. LUCY A. LINDLEY of So. Africa, H. M. 717,30;) two brothers, for native helpers in So. Africa, 10;	1,120 21
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, Mrs. R. Spencer, 10; 1st pres. ch. 276,20;	286 20
Syracuse and vic. Aux. So. Henry Babcock, Tr.	
Lafayette, Cong. ch.	13 00
Salina, Pres. ch.	40 00
Marcellus, do.	2 52
Oswego, 1st pres. ch. 379,91; O. J. Harmon, 10;	389 91
Onondaga Hill, Pres. ch.	19 27
Syracuse, 1st pres. ch. m. c.	28 00—492 70
Watertown and vic. Aux. So. F. Baker, Agent.	
Watertown, Miss P. F. Hubbard,	10 00

	1,909 11
Albany, 2d pres. ch.	875 61
Albion, Pres. ch. miss. so.	44 33
Augusta, Cong. ch. bal.	5 00
Buskirk's Bridge, P. V. N. Morris,	25 00
Corfu, 1st pres. ch. m. c.	15 00
Flatbush, J. T. Rhoades,	10 00
Greenville, Pres. ch. 9; F. H. Wakeley, 4;	13 00
Henrietta, Cong. ch.	15 85
Hornetsville, Pres. ch. m. c.	20 18
Jamestown, 1st pres. ch. 9; cong. ch. m. c. 30,25;	39 25
Maine, Cong. ch. and so.	28 00
Middletown, 1st pres. ch. m. c. 20; widow's offering, 10;	30 00
Mortonville, Mrs. Sarah L. Dean,	10 00
New York Mills, Pres. ch.	114 50
Norwich, Cong. ch. 92,16; Miss E. Foote, to constitute Miss HARRIET FOOTE an H. M. 100;	192 16
Olean, Pres. ch. wh. with prev. dona. cons. Rev. J. B. BRAUMONT an H. M.	30 00
Poughkeepsie, Pres. ch. m. c.	38 60
Salem, T. R. Weston,	20 00
Saugerties, Cong. ch. and so.	12 00

Sherburne, Pres. ch. (of wh. fr. Wm. Newton, to cons. Mrs. LUCINDA N. BUELL an H. M. 100; CHARLES LATHROP, to cons. himself an H. M. 100;)	290 05
Sunderland, Cong. ch.	1 50
Walton, Mrs. E. G. Hanford, 2; a friend, 25c.; Mrs. Pettingell, 1;	3 25—1,833 28
	3,852 81

Legacies.—Butternuts, Miss Jane White, by Daniel White, Ex'r,	100 00
Candor, Abel Hart, by J. R. and T. E. Hart, Ex'rs, to cons. Rev. GEO. N. TODD an H. M.	50 00
Crown Point, Mrs. N. S. Hammond, by M. Smith, Ex'r, 1,000, less tax and exc. 52,38;	947 62
Niagara Falls, Lavinia E. Porter, by A. S. Porter, Ex'r,	500 00—1,597 62
	5,450 43

## NEW JERSEY.

Beverly, Pres. ch.	27 19
Newark, South Park pres. ch. m. c. 46,56; Mrs. M. S. Whiting, 15;	61 56
Newfoundland, Pres. ch.	10 00
South Plains, L. A. C. Letts,	2 00—100 75

## PENNSYLVANIA.

By Samuel Work, Agent.	
Mt. Pleasant, Pres. ch.	20 00
Philadelphia, Clinton st. ch. Capt. Fairlamb, U. S. A. 10; Calvary ch. M. W. Baldwin, 400; Mrs. Baldwin, 20; Miss L. Baldwin, 10; Miss C. Baldwin, 10; T. B. a friend, 10; J. D. L. (of which for Bebek student, 6; for exch. 4;) 20;	480 00
Pleasant Unity, Pres. ch.	14 00—514 00
Belle Valley, 'A dependent widow,'	4 00
Philadelphia, James Smith,	300 00—304 00
	818 00
Legacies.—Elk Creek, William Rice, by Jason Rice, Ex'r, 1,000; less tax and exc. 52,25;	947 75
	1,765 75

## MARYLAND.

Baltimore, Martin Hawley,	50 00
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## DISTRICT OF COLUMBIA.

Washington, Hospital, J. S. Burt,	1 00
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## VIRGINIA.

French Creek, A. Brooks, 1; Mrs. M. Phillips, 1,50;	2 50
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## OHIO.

Canton, Peter Honsel,	40 00
Chardon, Pres. ch.	5 00
Elyria, 1st do.	9 00
Huntington, Cong. ch. 10,50; Rev. and Mrs. A. R. Clark, 50;	60 50
Johnstown, Mary A. Garland,	2 00
Milan, Pres. ch. and so. which with pr. dona. con. B. ASHLEY an H. M.	71 50
Sheffield, K. K. Kinney,	10 00
Syracuse, Welsh ch.	11 86
Watertown, B. Curtis, for Eastern Turkey,	14 20
Windham, Cong. ch. m. c.	5 00—226 06
Legacies.—Dayton, Miss Frances Jane Snodgrass, by Michael Dougherty, Trustee,	129 95
	356 01

## INDIANA.

Indianapolis, 2d pres. ch. (of wh. fr. W. S. Hubbard, to cons. LEWIS MILLS HUBBARD an H. M. 100; W. N. Jackson and E. J. Peck, to cons. BRAINARD F. SMITH an H. M. 100;)	275 75
Michigan City, Cong. ch. m. c.	7 35
New Albany, 2d pres. ch.	275 64—558 74

## ILLINOIS.

By C. F. Martin, Tr. of Gen. Asso.	
Peru, Cong. ch. bal.	42
Wataga, do.	7 50
	7 92
Less exp. of circulars,	75
Albany, Cong. ch. and so.	5 00
Chicago, Salem street cong. ch. m. c.	
17,25; 3d pres. ch. 202,24;	219 49
Galena, A. Kent,	35 00
Jacksonville, Soc. Inq. Illinois College,	17 00
Knoxville, Pres. ch. m. c. 15; Chas. Sanborn, 77th Reg. Ill. Vol. 5;	20 00
Lake Forest, Pres. ch. m. c.	7 25
Moline, Cong. ch.	8 35
Ottawa, 1st do.	8 00
Ridgefield, Pres. ch.	10 00
Rushville, do. m. c.	13 00
	343 09
	350 26

## MICHIGAN.

Kalamazoo, C. L. H.	2 00
Niles, Pres. ch.	135 00
Simfield, "Raxand,"	4 00
Vassar, Mrs. L. W. Voorhies,	5 00
Ypsilanti, A widow's avails of watch, for Oodcoville boarding school, Ceylon,	10 00
	156 00

## WISCONSIN.

Oconomowoc, Cong. ch. and so.	18 00
Pleasant Prairie, Williams cong. ch.	4 20
White Salmon, Cong. ch. m. c.	4 00
	26 20

## IOWA.

Davenport, Rev. J. A. Reed,	10 00
Independence, Eli Pease and family,	6 00
Van Buren, Rev. O. Littlefield,	10 00
Vinton, Pres. ch.	10 00
Westfield, do.	3 00
Wyoming, do. m. c.	1 00
	40 00

## MISSOURI.

St. Louis, George W. Warne, 5,80; George W.'s pastor, 19,50;	25 00
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## MINNESOTA.

Minneapolis, Plymouth ch. m. c.	4 75
Shakopee, S. W. Pond,	15 00
	19 75

## CALIFORNIA.

By E. P. Flint, Agent.	
Oakland, 1st cong. ch. m. c.	46 30
San Francisco, 1st cong. ch. to cons. WM. A. DANA and H. M.	100 00
	146 30
Premium on gold,	15 60
	161 90

## OREGON.

Oregon City, Ladies,	5 00
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## WEST GULF SQUADRON.

An Officer in the Navy,	30 00
Norris,	3 00
	33 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Honolulu, S. I., H. Dimond & Son,	100 00
Kharpoat, Turkey, Mission circle, 50;	
Hadgi Hagop, 4,40; native contrib. 12;	66 40
London, England, William C. Gillebrand,	50 00
Montreal, C. W., John McLennon, 75;	
Geo. Hagar, 50; N. O. Green, 25; W. E. Bowman, 10; Jno. Redpath, 10; Peter Redpath, 10; G. W. Reed, 10; George S. Brush, 5; Jno. Murphy, 12,50; m. c. 7,88; prem. on above, 99,04;	314 42
Oroomiah, Persia, Nestorians, for purchase of Hindoo Testaments,	4 92
Syria, H. E., Daoud Pasha, Gov. of Lebanon, for male seminary, Abeih,	20 00

## Zulu mission, So. Africa.

Ahmahlongwa, m. c.	21 18
Amanzintote, m. c. 40,65; Rev. S. McKinney, 20;	60 65
French mission, Basuta Land,	105 00
Ifafa, m. c.	5 62
Ifumi, do.	30 38
Inanda, do.	25 77
Umtwalumi, m. c.	9 13
Cong. ch. by P. M. Bury,	3 31
Dutch Ref. ch. by do.	50 09
Native converts, to pay passage of Mr. Rood,	154 50
	465 54
	1,021 28

## MISSION SCHOOL ENTERPRISE.

MAINE.—Andover, s. s. 3; Bangor, Central church s. s. 25; Bethel, 2d ch. s. s. 24,20; Dennysville, cong. ch. s. s. 20; Garland, s. s. 6; Mechanic Falls, s. s. 11,50; New Castle, s. s. 13,50; No. Yarmouth, s. s. 12; Yarmouth, 1st ch. s. s. 78,18; Union, s. s. 1,30;	194 68
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NEW HAMPSHIRE.—Acworth, s. s. 5,60; Colebrook, s. s. 6,64; Concord, Myrtle mission sch. 14,77; Goffstown, s. s. 10; Gorham, s. s. 8; Lancaster, s. s. 24,26; Nelson, s. s. 6,52; New Castle, s. s. 1,95; New Alstead, s. s. 1,50; Sanbornton, s. s. 11,33; Stoddard, Cong. ch. 2,52; Winchester, class of little girls, 3,50;	96 59
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VERMONT.—Cabot, s. s. 5; Cornwall, s. s. 10; Lunenburg, s. s. 14,24; Little Johnny, 1,70; Vershire, s. s. 4;	34 94
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MASSACHUSETTS.—Brighton, Cong. ch. s. s. 4,18; Fitchburg, Calv. cong. ch. s. s. 80; Northampton, 1st ch. s. s. 25; Roxbury, Eliot ch. Mrs. Huntington's Bible class, for school in India, 25; Salem, a child, for sch. in Madura, 1; Sharon, 1st cong. ch. s. s. for schools in India under charge of Rev. H. J. Bruce, 25; West Boxford, s. s. 13;	173 18
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CONNECTICUT.—Cornwall, s. s. 20,01; Harwinton, s. s. 1,53; West Hartford, s. s. 2,51;	24 05
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NEW YORK.—Jamestown, A child's offering, 1; Miller's Place, cong. ch. s. s. 3,10; Northville, cong. ch. s. s. for sch. in India, 15; Sherburne, pres. ch. s. s. to cons. BETHUEL H. HATCH an H. M. 65; a little girl, 2; Catskill, colored s. s. for sch. at Gaboon, 15;	101 10
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PENNSYLVANIA.—Montrose, Pres. ch. s. s. for schs. in Syria, 24,96; Philadelphia, Buttonwood st. inf. class, 22; Mrs. Mary R. Mitchell, for Rev. Mr. Jessup's sch. Beirut, 5;	51 96
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OHIO.—Huntington, s. s. miss. so. for H. C. Haskell's sch. Bulgaria, 10; Milan, pres. ch. two classes in s. s. for boy Abraham, in sch. at Pasmalie, 25; Juv. miss. so. 13,26; Ruggles, Juv. miss. so. for sch. in India, 5;	53 26
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ILLINOIS.—Lockport, Cong. ch. s. s. for Mr. Barker's sch. in Mahratta,	6 55
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INDIANA.—Westchester, s. s. for schs. in Ahmednuggur,	3 50
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WISCONSIN.—Bethel, Welsh s. s. 2,30; Cottage Grove, Pres. ch. s. s. 3,39; Ripon, s. s. for support of a girl in Nestorian mission sch. 18;	23 69
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CANADA.—Montreal, Amer. pres. ch. s. s. 130; Mrs. Lay's sch. 31,10; prem. 74,10;	235 20
	998 70

Donations received in June,	20,257 71
Legacies,	3,963 14

\$24,220 85

30 TOTAL from September 1st, 1862, to June 30th, 1863,	\$305,749 91
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